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NOV.-DEC., 1913.

EVANGELICAL CHRISTENDOM

3D.

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance
(British Organisation).

Founded in 1846. Incorporated 1912. It exists to enable Christians of both British and Foreign nations to realise in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ. As a result of this union the Alliance is active in the cause of Religious Liberty; the Relief of Persecuted Christians; the Promotion of United Prayer; the Maintenance of Protestant and Evangelical Truth; and various enterprises of direct Gospel Work, &c., &c.

CONTENTS.

INFLUENCE OF THE WORLD'S EVANGELICAL ALLIANCE ON MISSIONARY WORK
By Rev. Canon A. E. BARNES-LAWRENCE, M.A.

THE EDINBURGH CONFERENCE & REUNION

MISSIONS AND MODERN RELIGION

BUSINESS MEN ON MISSION BUSINESS
By Sir ANDREW WINGATE, K.C.I.E.

Unity and Unification
By Rev. ALFRED THOMAS, M.A.

REUNION NOTES. WORLD MISSION NOTES.
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(BRITISH ORGANISATION),

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The Aims and Objects of the Alliance appeal to Christians of all Churches. It is Loyal to the Bible and the principles of the Reformation. Its programme of practical work is DEVOTIONAL, MISSIONARY, EVANGELISTIC, and SOCIAL. It is the permanent centre of International Appeal on behalf of Persecuted Christians; its freedom from political trammels qualifying and entitling it to make petition or protest to any Government in the world, and has always secured for it a respectful hearing.

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Children collecting grass to cook for food.

❁ ❁ ❁

FUNDS have come in very slowly of late for this branch of the work, and it will be a difficult matter this year to find the necessary sum to complete payment for the maintenance of all the children. Owing to the increase in the price of food, the cost of maintaining an orphan is now considerably greater, and whereas formerly **£6 10s.** supported an orphan for a year, **£8** is now required. The Missionaries are compelled to turn away needy applicants for the Orphanages for lack of funds.

❁ ❁ ❁

Funds may be safely and speedily forwarded by the Hon. Treasurer, Mr. E. W. Brooks, "Friends of Armenia," 47, Victoria Street, Westminster. Cheques and postal orders should be crossed "London County & Westminster Bank."

Evangelical Christendom

"Unum Corpus sumus in Christo."

Nov.-Dec., 1913.

Influence of the World's Evangelical Alliance on Missionary Work.

THE great principle for which our Alliance stands is Christian Unity: its supreme purpose is the practical realisation of this unity in the world. Christian unity is not of man, but is one of the first principles of Christ. It is inherent in Christianity. Our aim is to declare, to illustrate, to lead the way to its fuller fruition.

The moment is eminently favourable for the consideration of the influence of the Alliance on missionary work, for it is in the Mission Field, face to face with the gigantic forces of heathenism, that Christian men of different Churches become most conscious of their essential oneness, and learn to estimate most truly the relative importance of the things that divide them. It may yet prove that the greatest reflex blessing of missionary endeavour will be the ultimate realisation of that unity here at home.

We begin by asking, how far we are on our way to that consummation? The answer to-day is very different from what it would have been ten years ago. In many quarters there is a passionate longing for the reunion of the Churches of Christendom. Churches long estranged are feeling their way towards co-operation and even to reunion.

Missionaries, in particular, are enthralled as they contemplate the enormous potentialities of a reunited Christendom. Two main conceptions of Unity have held the minds of thoughtful men, and each has zealous adherents. There is the ideal of Organic Unity. This is seen in the resolution unanimously come to by the large representative Centenary Missionary Conference at Shanghai in 1907: "In planting the Church of Christ on Chinese soil, we desire only to plant one Church under the sole control of the Lord Jesus Christ, governed by the Word of the living God, and led by His guiding Spirit." And there is the ideal of Federal Unity, which means intercommunion to the fullest extent possible between the different branches of Christ's visible Church. If the latter ideal gives more scope for diversities of gifts, the Edinburgh Conference was surely right in insisting that the former more clearly presents that united front to the phalanxes of heathenism which is the yearning desire of Christian Missions. There is, however, a third ideal which is claiming considerable attention, which we may call Ecclesiastical Unity. A movement is gaining ground both in this country and America for the comprehension under one grand schéme of ecclesiastical unity the Roman Church and the great Churches of the East. Under the auspices of the Protestant Episcopal Church in the United States a "World Conference of Faith and

REV. CANON A. E. BARNES-LAWRENCE, M.A.

Vicar of St. Michael's, Blackheath Park; Hon. Canon of Southwark Cathedral, and Member of the Council of the World's Evangelical Alliance (British Organisation).

Order" has been planned, which will, it is said, meet at no distant date for this express purpose, and a British Committee, containing names honoured among us, furthers the project. The present writer is not likely to undervalue ecclesiastical unity, it has its real importance and value, but it is not the unity our Lord prayed for (John xvii.), nor is it the unity that St. Paul so eagerly portrays in Ephesians iv., where, having pictured the ascended Christ as the Fulfiller of the entire Universe, who brings it to its goal, he proceeds to tell how that same ascended Lord gave as gifts to His Church the various orders of ministry, "for the perfecting of the saints for their work of ministry, for the upbuilding of the Body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." Unity, then, is our destination, but it is organic, not ecclesiastical; the unity that comes of the free working of the life of the Spirit, not by the mere recognition of external symbol and order. It can never be part of the programme of the Alliance to promote such a formal ecclesiastical reunion, for one of its fundamental objects is the advance of those positive principles underlying Protestantism which cannot exist where Rome has sway. We long to help Roman Catholics in any way we can, but until Rome reverts to her primitive appeal to Scripture and reforms on Scriptural lines there can be no question whatever of reunion. It is good to learn on high authority that the Continuation Committee of the World's Missionary Conference disowns any sympathy with the exclusion of Protestant missionaries from Roman Catholic countries, but it was a serious blot upon the proceedings of the Edinburgh Conference three years ago that Roman Catholic countries were excluded from its purview in the interests of a false comprehension. Is there any part of the world that more needs the Gospel of Christ in its simplicity and power than South America? And, if so, what right has any representative body of men, themselves rejoicing in that Gospel, deliberately to refuse to consider how the spiritual needs of such countries may be met? But we prefer to dwell now upon that wonderful hour in the World Missionary Conference when the great assembly of 2,000 delegates from every part of God's world humbled itself before Him because of the breaches of the Church's unity and the disasters that have come of it. Will anyone who was there ever forget that great voice, as of one strong man, crying aloud to Him who made man one to deliver us from the sin of schism, and to answer the prayer of the Head of the Church that all His people might be one? Already the answer has come, already there is "a noise and a shaking," already the disunited members of the One Body are breaking down the walls of partition they had put up, and are coming together. "Everywhere men are groping to grasp each other's hands." The story of the Conference of the Missions held at Kikuyu in British East Africa justifies the conviction of a competent eye-witness (the Rev. Norman Maclean*) that the first-fruits of the Edinburgh Conference were being gathered there. He writes: "When I arrived at Kikuyu I was taken straightway to the most wonderful gathering I ever saw. It had represented in it all the Protestant Missions in the Protectorate—Church of England, Church of Scotland, the African Inland Mission [American], the Friends' Industrial Mission [Quakers], the United Methodists, the Lutheran Mission, and the Seventh Day Adventists. Bishop Willis of Uganda was in the chair, and Bishop Peel of Mombasa was in a front seat. On the right of Bishop Willis sat Dr. Arthur, of the Church of Scotland Mission, and on his left the Secretary of the Conference." Difficulties of course there were in plenty, but Bishop Willis proved an admirable chairman; tension was constantly replaced by ease, and when the Conference finally fell to prayer it was with the solemn con-

* See *The Scotsman*, August (?), 1913.

viction that on its decision lay the critical issue whether Christianity could unite its forces in British East Africa. That decision was given, and Anglicans, Presbyterians, Methodists, and Friends united on a common basis of federation. We quote the official report:—

"With a view to ultimate union of the native Churches, a federation of missionary societies shall be formed. The basis of federation shall consist in: 1. The loyal acceptance of the Holy Scriptures as the supreme rule of faith and practice; of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief; and, in particular, belief in the absolute authority of Holy Scriptures as the Word of God; in the Deity of Jesus Christ; and in the atoning death of our Lord as the ground of our forgiveness. 2. Recognition of common membership between the charities in the federation. 3. Regular administration of the two Sacraments by outward signs. 4. A common form of Church organisation."

To myself, who have been privileged to discuss with Bishop Willis the details as well as the general outline of the federation, this is nothing short of a marvellous manifestation of the Spirit of God. Episcopacy and Presbyterianism have solved the problem of joint action, Methodists and Quakers have agreed to accept episcopacy as the top-stone of the new edifice, and all this without loss of autonomy within their respective spheres! Provision is made for the preparation of the native ministry, and each minister is to be "duly set apart by lawful authority and by the laying on of hands" (conditions identical with those laid down in Article xxiii. of the Church of England); and, finally, "all recognised as ministers in their own Churches shall be welcomed as visitors to preach in other federated Churches." How could such a Conference close save by a joint Communion Service? To refuse to communicate with a baptised Christian in whom one has reason to believe the Spirit of God dwells is not to "unchurch," but to unchristianise him. The whole Evangelical position is involved just here. So June 27th closed with the Holy Communion in the Scottish Church at Kikuyu; Bishop Peel was the celebrant, a minister of the Church of Scotland preached the sermon, and all the delegates received the sacrament from the Bishop's hands. Outside the little church sleep the remains of Dr. Henry Scott, of the Church of Scotland Mission, who originated the scheme of federation, but did not live to see its consummation.

My readers will thank me for incorporating a narrative which so well illustrates the present position as to reunion. We are learning, slowly it may be, but steadily, the the way back to Christian unity. It will probably come by federation, and the basis of all lasting federation is not compromise, but comprehension. The Church that differs from its neighbour does so as a matter of principle: it is not for nothing that the Baptist Churches separate themselves from the Episcopal and Presbyterian Churches throughout the world, it is not for nothing that the Episcopal and Presbyterian Churches are divided on the question of government, but because they hold that these points of difference may be deduced from the New Testament, that they contribute to the spirituality of their members, and would be beneficial to others. No scheme of federation would have a chance that began by demanding the surrender of such principles. "The ideal of a reunited Christendom," said the Bishop of Bombay, "is the preservation of everything vital and vitalizing." "The method of reunion," said the Archbishop of York, "should be not compromise for the sake of peace, but comprehension for the sake of truth."

The position, then, to-day is one of unparalleled hopefulness, and we pass to our main question: What share can the Evangelical Alliance claim in this movement, and what is its direct influence on missionary work? Founded in 1846 at a conference in Freemasons' Hall, London, its basis a statement of doctrine comprehensive of all true Christians from the beginning, it has been the quiet rallying point of Christians in this country for sixty-seven

years. Nearly forty of them must have passed since General Sir John Field, then Secretary of the Alliance, invited the writer to join its membership, and during all that time, so far as he is aware, the Alliance has never received the public recognition and support that is accorded to some of the greater interdenominational societies. If it has "striven," it has never "cried," neither has "its voice been heard in the streets." And yet for all that, our Alliance has been one of the most potent factors in upholding and promoting the great ideal of Christian Unity before the hearts of believing men, and of bringing it about in actual realisation both at home and abroad. Others may some day tell of its work in these Islands, the limitations of this paper confine me to its influence in the Mission Field. After discussing the Kikuyu Conference with the Bishop of Uganda on his return home in November, I particularly inquired whether he could trace in recent events the influence of the Evangelical Alliance. His reply was, "Undoubtedly," and he at once specified its annual Week of Prayer. Other missionary leaders in other fields could bear similar testimony. The Week of Prayer had almost a missionary birth, for if it was actually cradled in England, it was quickly adopted by the Ludhiana missionaries in India, and from that small beginning it has grown into a world-wide bond of union and strength. There lies before me the official Programme for the Week of Prayer next January, as it has already gone forth to the most distant parts of the earth bearing the signatures of British and foreign representatives. These signatures form an extraordinary list, thoroughly representative and inclusive in character. Under Uganda we have *all* that is best in missionary interests there; under Jamaica the Archbishop of the West Indies gladly signs; under China all that is representative of the best missionary work there; and under England the signatures that stand for all missionary societies who co-operate with us by posting the Week of Prayer Programme in bulk to their mission stations. Very striking are the reports of the Week which come to the office year by year spontaneously. In many cases the Council makes grants for the cost of translating and circulating the programme in foreign languages and dialects.

Where God's leading has been clear the Alliance has sought to have its own workers. In priest-ridden Malta, our colporteur has been working for the last two years with excellent results; and Signor Falzon, once a Roman priest, occupying a prominent church on the island, is now being supported by the Alliance during his training in the Waldensian College at Florence, and in due course it is hoped he may be able to return to Malta to preach the Gospel that once he persecuted. A native Maltese Evangelical Church may be God's way of bringing about that religious liberty in Malta for which the Alliance has so long striven. In Russia, Mr. Adam Podin occupies a unique position. He is the only man in Russia possessed at the present time of a Government permit to visit all prisons, to distribute Scripture portions therein, and to speak with the prisoners in public and private. His work is of an apostolic character, and it is greatly owned of God. The British and Foreign Bible Society is so impressed with it that it now places supplies at Mr. Podin's disposal entirely free of charge.

My space, rather than my theme, is now exhausted. I have said nothing of the efforts of the Alliance on behalf of persecuted and oppressed Christians the world over, but I have said enough to entitle me to urge in the strongest way the claims of the Alliance on all who are in intelligent sympathy with its work. We stand in Church matters generally at the parting of the ways. The alternatives seem to be an ecclesiastical unity, which can only be achieved by reducing to an irreducible minimum the fixed beliefs of the Churches; or the free federation of Protestant Churches, such as the National Church of England and of Scotland, with the nonconforming bodies that for the most part have split away from them.

If God pleases to give us the latter, the World's Evangelical Alliance will have been one of the special instruments He has deigned to use to this end for His glory. The time has come for the Council to step forward boldly and to claim the assistance of all Evangelical Christians. The British Organisation affords a unique centre for concentration upon a united effort in prayer and Christian work. The days are evil, and it may be that our time is short.

A. E. BARNES-LAWRENCE.

Notes.

Universal Week of Prayer.—The Week of Prayer draws on. The final arrangements for its world-wide observance, so far as the Council at the home base is concerned, have been completed by the issue of the edition of the universal Programme containing the signatures of British and Foreign representatives of the Alliance and of the many Missionary and Bible Societies under whose co-operation it is annually translated and circulated. This edition of the Programme is of special interest, as it not only emphasises the world-wide influence exerted by the Alliance in the interests of Christian Unity, but evidences the almost unanimous feeling that the pathway to reunion and the fulfilment of our Lord's intercessory prayer "that they all may be one" lies in the direction of prayer and intercession. In the Sept.-Oct. issue of EVANGELICAL CHRISTENDOM we printed in full the Universal Topics for daily prayer. If any readers desire to have a copy or copies of the Programme containing the signatures referred to it will be a pleasure to post the same on application. The Council earnestly hope that in addition to use at united meetings of a public nature the Topics may find a place in daily private devotions, and at family worship. In the light of all that is happening around us, features which give rise to hope as well as apprehension, shall we not "discriminate between essentials and those non-essentials which may be a bar to unity, and as never before come together for humble prayer and intercession"?

The Central London Noon Meetings.—Those who live in or near the Metropolis will be glad to receive early intimation that the Council have arranged for Central London Noon Meetings to be held as usual, and that an endeavour is being made to organise them on a larger scale than heretofore. For some years well attended and impressive meetings have been held in the Throne Room of the Holborn Restaurant, a feature of the gatherings being their thoroughly representative nature. The kind offer of the Committee of the Central Y.M.C.A. at Tottenham Court Road to lend their large hall (seating 700) to the Alliance for the purpose of noon meetings during the Week of Prayer has prompted the Council to try the experiment of a new meeting centre, and the offer has been accepted. We therefore have much pleasure in announcing that from Monday, January 5th, to Saturday, January 10th, inclusive, daily noon meetings for prayer, under the auspices of the Alliance, will be held at the Y.M.C.A., Tottenham Court Road, in accordance with the following programme:—

Monday, January 5th.
Chairman, MR. F. A. BRYAN.
Address, REV. PREB. H. W. WEBB-PEPLOE.

Tuesday, January 6th.
Chairman, LORD KINNAIRD.
Address, REV. W. Y. FULLERTON.

Wednesday, January 7th.
Chairman, MR. A. A. HEAD.
Address, REV. R. C. GILLIE.

Thursday, January 8th.
Chairman, REV. PREB. F. S. WEBSTER.
Address, THE BISHOP OF UGANDA *(if possible)*.

Friday, January 9th.
Chairman, SIR A. WINGATE, K.C.I.E.
Address, REV. CYRIL C. B. BARDSLEY.

Saturday, January 10th.
Chairman, MR. W. H. SEAGRAM.
Address, REV. DAVID BARON.

The meetings will commence punctually at noon and conclude at 1 p.m. The assistance of any who can distribute invitations to these meetings will be valued, and any number of printed announcements will be forwarded on application to the General Secretary, World's Evangelical Alliance (British Organisation), 19, Russell Square, London, W.C.

Mr. Adam Podin.—Mr. Podin's visit to England has been much appreciated, and has accomplished much in making known over a wider area the needs and opportunities for the work of Evangelisation in Russia, provided it is carried on by wise agents whose aim is to scatter the seed of the Word of God and not to interfere with existing forms of Church government or worship. In company with the General Secretary, Mr. Podin has visited some twenty different centres, meeting at each point with the

warmest of welcomes and speaking in his own impressive manner of his work in the prisons of Russia. The remark made at one of the meetings, "We had no idea that such work was being carried on," emphasises the need of personal membership with the World's Evangelical Alliance, as much of its work, on account of its difficult and delicate nature, has to be effected in partial or entire silence. Mr. Podin, who has safely reached his home in Reval, asks us to repeat his thanks to all those whose kindness during his brief visit to England he will hold in fragrant memory. Before leaving, opportunity was taken to present him with an aluminium typewriter, in a strong leather case bearing his name, together with gifts for Mrs. Podin and their two boys. Mr. Podin writes that he is about to visit the prisons in Orenburg, Ufa, and Omsk, eastern Russia, and we ask that he may continue to be specially remembered in prayer.

Work in Malta.—Encouraging news is to hand from Malta. Our colporteur continues his quiet work, selling the Scriptures when he can, and otherwise offering them free. Having exhausted his stock, a fresh supply has been sent out to the Island, consisting of the Gospels of St. Matthew, St. John, and the Acts of the Apostles, in Maltese. These are kindly supplied to the Alliance by the British and Foreign Bible Society at a special discount. A time has arrived when we can mention some other features of interest concerning Alliance work in Malta. During Mr. Gooch's visit to the Island in February, 1912, information was forthcoming that a priest, Rev. John Falzon, had expressed his desire to embrace the Evangelical faith. Being warmly commended on account of his zeal and piety, the Council gladly responded to a request for their help in arranging for Mr. Falzon to leave Malta and to enter the training institute at Florence in connection with the Waldensian Church, guaranteeing his support and that of his aged mother for a period of twelve months. During this period, which is about to elapse, the Council have received most encouraging letters from Mr. Falzon, also from Pastor Muston, of Rome, and others, telling of progress in faith and knowledge. By request of Pastor Muston, and in accordance with Mr. Falzon's wishes, the Council have consented to continue their grant to enable this brother to continue his studies in Florence for a second year, in the hope that at the expiration of this further period of study he will be able to take up the work of evangelisation among the Maltese, as God may lead. A letter received from Mr. Falzon gladly approves this course, and we place his photograph before our readers that they may the more intelligently remember him in prayer. In a letter to Lieut. Hartley Holmes (who was for some time stationed in Malta) Mr. Falzon says:

> "During the summer I have been in the Abruzzi preaching in several places in that part of Italy, travelling among hills and mountains, and often on horseback. I have been very glad to preach the Gospel of Jesus, and many Catholics have listened to my sermons. I can say that the Almighty has helped me in a wonderful manner, as I have been able to preach in Italian as if it were Maltese; and I had also the joy to find my sermons suiting the Italian people. They loved me so much that they desired me to remain with them. Thanks be to God for Jesus Christ!"

Thus God leads even in dark and difficult places, proving that, as through all the ages, the Word of God is mighty to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

The Case of Colonel Labrador.—In the July-August issue of this magazine we referred at length to the case of Don Juan Labrador in Spain, who by his great professional merits and by the integrity of his character now occupies the position of Colonel in the Spanish Marines. He is also a member of the Presbyterian Church and an enrolled member of the World's Evangelical Alliance (British Organisation). In the course of his duties as an officer he is called upon to attend courts-martial, involving attendance at the Mass of the Holy Spirit. Army officers have been relieved of this obligation for some time, but although religious toleration has existed in Spain since 1868, through some misadventure the Marine regulations were not revised as they should have been, and hence a situation which has involved the prosecution of Colonel Labrador for refusing to obey the regulations. Colonel Labrador had previously stated to the authorities his inability to perform acts in violation of his conscience, but was not relieved of the duty. The summons to attend Mass was duly received, and as an Evangelical Christian he could not obey it. Brought face to face with a crisis, he preferred his conscience to his ease and declined to attend Mass. Accordingly he was prosecuted, and the case has roused indignation throughout Europe. The Prime Minister, Count Romanones, declared that the law must take its course, but promised to introduce legislation abolishing compulsory attendance at the Mass. A Conservative Ministry has now taken the place of the Government that has done so much for Spanish Liberty, but we have reason to believe that the present Prime Minister, Señor Dato, is a man of liberal sentiments who will do all he can to remedy injustice. No law can, however, be passed until the General Elections are over. Spanish jurisprudence provides for a change being made by Royal Decree, and we trust that this will be effected before long so as to prevent the recurrence of these incidents which are a stain upon the progress of Spain. The date of Colonel Labrador's trial has been approximately fixed, and the Council of the World's Evangelical Alliance having been appealed to at once responded, and all interested in the case may rest assured that Colonel Labrador will have the best of legal assistance, as necessary, and a fair trial.

For the interval that elapses between the notice of trial and the trial Colonel Labrador has been deprived of half his pay and of the extra allowances made to men in his position. By this he loses for the time being three-fourths of his income. As far as we know there is nothing unusual in the refusal to allow him to defend himself or the deprivation of pay and remuneration. It is part of the usual procedure in Spanish court-martial, but it weighs heavily on a man who is innocent of any crime, but who has simply broken a regulation that clashes not only with his conscience, but with the Spanish Constitution, which declares that no Spaniard is to suffer in any way on account of his religious convictions! The hearts of many will go out to the brave Colonel in his trying ordeal. We believe that out of his sufferings blessing will come to Spain, and, judging by the action of the highest authority in Spain, we cannot but feel confident that the King will take steps to save from unnecessary suffering a brave soldier and honourable Christian man. Spain slowly comes into line with other nations. Her Government is now on its trial and has far more at stake than even Colonel Labrador has. The worst he can suffer is temporal loss. His honour is inviolate, and his heroism will live long after he has been gathered to his fathers. If Spain now refuses to bestow on her sailors the elementary right which all men should enjoy, Spain will go back to the slough from which she has been freeing herself. On King Alfonso and on the Prime Minister, Señor Dato, a great responsibility rests. Europe expects them to reverence conscience and to respect liberty.

Ki-ku-yu and Unity. — Evangelical Christianity is placed under obligation to to the Dean of Durham, for his timely and outspoken letters to the *Record* and the *Guardian* on the subject of the recent Missionary Conference at Ki-ku-yu, East Africa. We referred to the subject in our

last issue. A Conference was held at Ki-ku-yu at which for the first time Anglicans, Presbyterians, and Methodists united on a common policy, and at an evening Communion Service an Anglican Bishop presided, a Presbyterian Missionary preached the sermon, and another Anglican Bishop as well as Anglicans and Nonconformist Missionaries communicated together. The members of the Conference did not sacrifice their denominational convictions by their unity, but only manifested their oneness in Jesus Christ. In thus acting the Missionaries thought they were reflecting the spirit of the Edinburgh Missionary Conference, but their action has given offence at home, and the Dean of Durham, in his letter referred to, goes straight to the heart of a matter which concerns the best interests of Evangelical Christianity.

True and False Comprehension.—An emphasised desire for comprehension is, in the minds of many, involving the minimising of the fundamental difference between Protestantism and Roman Catholicism, and the sacrifice of principle to expediency. The subject is further dealt with in an article contained in this issue of EVANGELICAL CHRISTENDOM. We also draw attention to letters from Sir Andrew Fraser, K.C.S.I., and the Rev. G. Campbell Morgan, D.D., included under the heading "Correspondence," and referring to the "Note" entitled "The Continuation Committee and South America" in our last issue.

Korean Conspiracy Case.—We regret to hear that the appeal to the Supreme Court on behalf of the six Korean Christians sentenced to varying terms of imprisonment for alleged conspiracy has proved unsuccessful. Some months ago representatives of the Continuation Committee of the Edinburgh Missionary Conference waited upon Baron Kato (Japanese Ambassador) in London and placed facts before him, and on this account the decision of the authorities is to be the more regretted. Our Korean friends need our prayers. Their lot is a hard one, as there is no doubt that something more than conviction upon evidence is involved in their imprisonment. The situation is receiving thoughtful consideration.

"Ne Temere."—The National Campaign initiated by the World's Evangelical Alliance against this unjust and immoral Decree continues, and there are evidences of concern at the Vatican at the course of events in England.

Two great London meetings of protest, organised by the Alliance, have been held and brought to a successful issue, and in various provincial centres united meetings of protest have produced large and sympathetic audiences. Thus far the Imperial Parliament has not considered or taken steps necessary to give relief to British subjects who, while lawfully married, are subjected to suffering in consequence of the Decree.

The recent case in Liverpool has served to enlighten hard-headed North-country people on the intrusion and assault upon our freedom and liberties which the Decree "Ne Temere" makes in the spot most sacred to Englishmen—the British home. The quarrel is not with individuals, but with a great organisation calling itself *the* Church, and claiming a right to interfere with the validity of honourable marriages contracted in accordance with the laws of the British Empire, and declaring that parties to a mixed marriage, so long as the Decree "Ne Temere" remains in force, unless married in accordance with the terms of the Decree, are not married at all, are living in sin, and the offspring of such marriages to be illegitimate.

The Liverpool case adds to the list of *known* cases in this and other parts of our Empire, where parties lawfully married and living happily together have had to face the terrible ordeal of being held up to public reprobation as living in sin, and, as in the case of Mrs. M'Cann, of Belfast, to see her home broken up, her two infant children (one only a few weeks old) taken from her when she was out of her home, and to suffer in consequence what only a true mother's heart can understand or express. Happily there are evidences that the temper of the British nation will not suffer this kind of thing to remain unchecked or unrebuked while those to whom the nation looks to protect British laws and the civil and religious liberty, which is the birthright of every British subject, remain indifferent and refuse protection. The time is approaching when some considered action must be taken that will serve to bring

before the proper tribunal those who cast reflection upon honourable marriage and presume to pronounce against the laws of God and the Realm.

The Prime Minister has been asked to receive a deputation on the subject of the Decree and the request has not been granted. Resolutions, unanimously adopted at the great meetings of protest referred to, have called upon His Majesty's Government to take action to protect British subjects from this gross presumption of the Vatican and the insults of this and other Papal decrees. The reasonableness and urgency of these requests are supported by incontrovertible facts, but thus far no action has been taken, and the situation grows more intolerable. This is not a political subject, neither is it entirely a religious one—it goes deeper than politics and deeper than religious controversies—it is a matter which affects most seriously the rights and liberties of the subjects of our gracious King.

As we go to press, further evidence of persecution arising from Roman Catholic intolerance of Protestantism reaches us from Dublin, where a man of otherwise good character and qualities has been dismissed by his employers simply because he helped on Sunday mornings in some Christian work. Writing on the subject the Rev. Wm. Corkey, of Belfast, says:—

> "When we are told of the number of Protestants that live in peace and harmony in the South and West of Ireland, we must never forget that one of the conditions on which they live there is they must do no aggressive Christian work. The moment a Protestant begins to tell his fellow-countrymen about the grace and forgiveness that comes from Christ alone, he is mobbed and persecuted out of the district as though he carried with him a plague. This is well illustrated by the story of Dr. Long, of Limerick."

The article by Mr. Corkey, entitled "The Fears of Protestant Ulster," which appeared in the previous issue of this magazine, has been reprinted in leaflet form, and copies for free distribution can be obtained on application to the General Secretary. We have received many letters expressing thanks for this helpful leaflet, which, we need scarcely add, maintains the non-political traditions under which the Alliance seeks to carry on its varied work.

Religious Liberty in Peru.—The following extract from the *Times* South American Supplement of November 25th will be read with interest:—

"LIMA, *October 15th*.

"The most important project that has come before Congress since it opened on July 28th last is the amendment of Article 4 of the Constitution, the latter part of which is:—

"'The Nation professes the Roman Catholic and Apostolic Religion, and the State protects it, and does not allow the public exercise of any other.'

"The project for the suppression of this part of Article 4, introduced by Severiano Bezada, Senator from Puno, was passed in the Senate by an overwhelming majority.

"The local papers have naturally been full of controversies, and high excitement has ruled among the 'faithful,' whose superstitious fanaticism has been fanned into a flame by the priests. The Archbishop issued a pastoral letter directed against the Religious Liberty Bill, in which he says that he has 'been painfully surprised by the reading of the project' presented to Congress to permit the public worship of all religions (which he classifies as false religions); he goes on to say that the members of other faiths have had all the liberty that was necessary to practise their religions in private, and that the reform of the Constitution is therefore uncalled for. The whole pastoral is inconsistent in its arguments, and is evidently intended to work on the susceptibilities of the ignorant. Peru is the only enlightened South American country in which the public worship of any other than the Roman Catholic religion is not permitted.

"The Bill finally passed the Chamber of Deputies on October 3rd, also by an overwhelming majority, only four votes having been cast against it, two of them by 'Spiritual Deputies.'

"Before the amendment can become law it must be passed by another Congress, which will meet on July 28th of next year, but in view of the tremendous majority which passed the Bill, it is hardly likely that there will be any stronger opposition to this reform in the next Session."

An Evangelical "Bradshaw."—The compilation of a list of all known Evangelical religious agencies on the Continent of Europe is under consideration, and we shall be glad if our readers and representatives in the various countries will assist by forwarding a copy of any official or recognised publication giving such information. If desired, the cost will be refunded.

The Christian Hope of Advent.—Elsewhere in this issue of EVANGELICAL CHRISTENDOM we have included an article on this subject from the pen of the Rev. Hubert Brooke. We wonder how many of our readers can remember to have heard sermons preached on the Second Coming of our Lord? The New Testament is full of the teaching — so full that the most seducing of modern heresies in New Testament interpretation is based on the belief that the teaching of our Lord was mainly concerned with an *interimsethik*—that is, a temporary morality —which was to be observed until He should appear in a very short time after His death. The Bishop of Durham has recently written a stirring appeal to the clergy to revive the preaching on this great theme and to press home its two-fold aspect—a coming to unite to Himself His own people and a coming to judgment. In an age like the present, of marvellous scientific achievement, and of restless innovation, it may be hard to obtain a hearing for anything so old-fashioned as an article in the Apostles' Creed and a prominent New Testament truth. The Church of Christ, however, exists not to proclaim what is acceptable to the people, but what is revealed in the Gospel. We all know that the Second Coming is proclaimed by our Lord and His apostles. We seem to think that because the Coming has been so long delayed it will never take place, and therefore a great part of the Gospels is a closed book as far as preaching is concerned. If we are to get back to Christ we must get back to His Second Coming, which has always been the hope of the faithful in the Church. Within the Church there is much spiritual agnosticism, and on no subject is it more prevalent than on that of the Second Coming of Christ. The time draws near the birth of Christ, and as we meditate on His First Coming, let us not forget that He will come again to judge not only the dead, but the "quick." The living will have their part in this coming, and who can tell whether or not we who now live may not meet our Lord on earth when He comes? It is at once illogical and faithless to think of life with Christ beyond the grave and to forget that we may meet Him without passing through the gates of death.

Correspondence.

To the Editor of EVANGELICAL CHRISTENDOM.

EDINBURGH,
November 1st, 1913.

Dear Mr. Gooch,—I do not like to trouble you again about "The Continuation Committee and South America," but your editorial note under that title in the issue of EVANGELICAL CHRISTENDOM for September-October demands attention.

You say that "the attitude of the Continuation Committee of the World Missionary Conference towards countries in which Roman Catholic Missions exist is one which has been, and is still, the cause of grief and complaint on the part of many who consider that Roman Catholic countries were excluded from the purview of the World Missionary Conference in the interests of a false comprehension."

And you go on to say that "no World Missionary Conference or its Continuation Committee ought to shut out *any* land that needs the Gospel of Christ, whether South America, Spain, or other Latin countries. To do so is, in the opinion of many, to prove false to the Lord Himself, and to minister to a false comprehension, which is unscriptural and unwise."

I do not wish to trouble you with a long letter, and I shall make the following remarks as brief as possible. In the first place, I would say that neither the World Missionary Conference nor its Continuation Committee "shuts out" any land that needs the Gospel. There are members of the Continuation Committee who are as deeply interested in South American Missions, for example, as are any Christian people in this world.

Surely, however, experience shows anyone who knows both kinds of mission work that the work among non-Christian peoples presents altogether different problems from that among peoples nominally or professedly Christian. Unregenerate human nature is indeed in many respects the same in all lands, whether known as Christian or non-Christian. But the special missionary problems differ and must be separately studied. It is for the study of the problems connected with missions in non-Christian lands that the Continuation Committee was appointed.

It was on the grounds indicated in the preceding paragraph, and not for ecclesiastical reasons, that the World Missionary Conference confined its attention to work among non-Christian peoples. It was the first large missionary conference at the home base

which was convened on a representative basis; and it was necessary to adopt some definition of the work to be considered by the Conference, and to make this a basis of representation. Otherwise a society (like the S.P.G., which is carrying on Church extension work in Canada) would have been entitled to send delegates to the Conference on the strength of such work. And, as a matter of fact, a large number of applications for representation were received from societies engaged in Colonial work, seamen's missions, and other branches of Christian activity, which, however important, present different problems from those which it was the primary purpose of the Conference to discuss.

Perhaps the name, "World Missionary Conference," may have appeared to some to have too wide a sweep for a Conference convened "to consider missionary problems in relation to the non-Christian world." The name was selected because the object was, as far as possible, to have representatives of all the missions of Christian Churches to all non-Christian races in the world; but it is possible that so wide a name may have given rise to misconception. When allowance is made for this, however, and the real attitude of the Conference is taken into account, it will be seen that, by restricting its purview to work among professedly non-Christian peoples, it no more disparaged, or intended to disparage, work in countries which are in as great need as non-Christian lands, than the Cairo or Lucknow Conferences on work for Moslems intended to reflect unfavourably on missionary work in China.

I would plead, in conclusion, that it is not right to attribute to us motives which we do not acknowledge, and which I for one would utterly repudiate. Our position is intelligible, and is surely not inconsistent with loyalty to our Divine Master.

I have written as briefly as I can, perhaps too briefly for effective exposition of our attitude; but I shrink from even the appearance of controversy, and only desire to obviate the "grief and complaint" to which you refer.

I am, yours sincerely,
A. H. L. FRASER.

WESTMINSTER CHAPEL,
BUCKINGHAM GATE, LONDON, S.W.,
November 20th, 1913.

My dear Mr. Gooch,—I have read Sir Andrew Fraser's letter to you with interest. Of course we shall never agree. I quite respect the sincerity of the motive of Sir Andrew and that of the Edinburgh Conference and Continuation Committee. I differ entirely from their judgment.

Sir Andrew persistently speaks of "non-Christian peoples" until quite suddenly he varies his phrase and says that the Conference restricted "its purview to work among *professedly* non-Christian peoples." I simply point this out to show that the Conference professed to restrict its work to non-Christian peoples. On that ground I submit that Latin America should have been included, seeing that it is non-Christian.

There is no doubt whatever, as it has been recently repeated to me in high official quarters as in favour of the decision, that the result of the decision was that the S.P.G. were brought into line. If that means anything, it means they would not come into line if Latin America, being professedly Christian because Roman Catholic, was included as a non-Christian country.

I repeat what I have said, and I would emphasise it. I respect the motive that prompted the decision, but I hold that it was a gigantic mistake, the full issue of which is not seen, but in all probability will be seen when in connection with a future conference it will be suggested that representatives of the Roman and Greek Churches shall be invited and welcomed if they will come.

Quite recently I have definitely asked Dr. Mott whether he would think it possible that the Continuation Committee could arrange for a series of conferences in Latin America, such as he has recently conducted in the East. He said "No," and gave his reasons at length. They were exactly consistent with what Sir Andrew Fraser says. Therefore, for the third time, at the risk of wearying you, I repeat: I respect the conviction, but am profoundly convinced that the whole attitude is wrong.

I am, sincerely yours,
G. CAMPBELL MORGAN.

Common Prayer.

We beseech Thee to hear us—

That the Universal Week of Prayer (January 4th to 10th) may prove a means to heal divisions and assist the growing spirit of unity and co-operation.

For the removal of hindrances to unity and unification among Christians at home.

For the Council, the General Secretary, and the Staff at the Alliance House, No. 19, Russell Square, London, and for all engaged in the work of the Alliance at home and abroad.

For Mr. Adam Podin in Russia; Mr. Falzon in Italy; our Colporteur in Malta.

For larger means to meet expanding opportunities in many directions.

The World Missionary Conference and Reunion.

HONEST men differ and must agree to differ. When, however, difference of opinion involves the conflict of ideals, those who hold by their ideals are forced to show that an agreement to differ does not involve the compromise of principle. At times a crisis in organisation is reached when men are at the cross roads, and they must accept one turning or another and separate from a body that followed the common path for a considerable time. Such a crisis was reached when the Edinburgh Conference on World Missions was summoned on lines adopted by an influential Committee of preparation. Some basis had to be accepted and representation had to be governed by some principle. It was the desire of the Committee to embrace as many sections as possible of missionary activity. The Committee knew that there were a number of eminent men in connection with the Church of England who could not conscientiously throw in their lot with the Conference if the Protestant attitude toward the Church of Rome was adopted, and missions to Roman Catholics in Roman Catholic lands were accepted as part of the accredited agencies recognised by the Conference. They also knew that in Germany all missionary statistics were based on missions to non-Christendom, and saw at once that it would be much easier to compile statistics that would appear uniform on the basis adopted in Germany. The Committee decided to exclude all missions to those who are under the dominion of the Church of Rome as outside the horizon of the Conference. The resolution when once accepted served as the basis of the Conference, which, as is well known, was successful in bringing together on a common platform men of many types and divergent theological opinions. For the work of the Conference in its results to Christian Unity we cannot be too thankful, but, in common with many others, we believe that the acceptance of a principle which has in view—at least in the minds of some who found themselves able to attend on this account—the reunion of Protestantism with the Roman Church, and the minimising of those vital principles which forced our forefathers and compel us to remain outside the Roman Church, was an unwise step. We know that this was not the ideal that lay behind the action of the Committee, and that it is foreign to the minds and convictions of the great majority of its members. It would not, however, be right to conceal the fact that the action taken by the Edinburgh Committee and endorsed at Swanwick has caused pain to many, and is considered to be fraught with possible consequences of an unwelcome and dangerous kind.

The attitude of Protestant Christendom to the conceptions of Christian teaching accepted by some members of the Conference is plainly put by Dr. J. H. Moulton, who is an enthusiastic supporter of the Conference: "During the past two generations we have seen the clergy of the Church of England, including its ablest leaders and the mass of the rank and file, pass over the great dividing line of Christendom. From our Protestant Catholic point of view, the presentation of the Faith in a vast number of Anglican Churches does not differ materially from the Roman Catholic presentation; the differences, though not unimportant, do not concern anything that appeals to us." We quote Dr. Moulton as a Wesleyan leader, for the historic connection between Wesleyanism and the Church of England has been closer than that which existed or exists between the Anglican Church and the other Free Churches. It is well, then, to see the manner in which the Church of Rome regards reunion. At the Edinburgh Conference a sensational incident was the reading of a letter from Bishop Bonomelli, of Cremona, of which Mr. Silas McBee writes: "Circumstances and conditions that had been shaping and directing my efforts for years made it a perfectly normal thing for me to ask the Bishop of Cremona, a Bishop of the Roman Catholic Church, to address a letter to the World's Missionary Conference." The Bishop craves for unity,

but let us see on what lines he thinks unity to be possible. His own words speak for themselves. "We Catholics cannot suffer that to come into question which we have declared to be the *truth*. We should be traitors to our faith. But you, my ever dear brothers, especially you English, you have not the insuperable difficulty which exists for us, because you have not, strictly speaking, adopted any dogmatic definition since your separation. We have the definition behind us, we have the *impassable* abyss; *you have it not*. Come over the gulf to us. We will forthwith throw our arms about your neck. We shall all be sons of the same Mother and of the same Father who is in heaven."

We see, therefore, two outstanding facts: (1) That there is a great gulf fixed between Evangelical Christendom and the sacerdotal doctrines and practices that have been accepted as a necessary part of the constitution of the Catholic Church by many Anglican leaders. (2) That the Roman Church cannot consider any scheme of reunion or unity *that is not based on the absorption of Protestantism within the Roman Church*, accompanied by the abjuring of those Gospel principles which we hold to be the plain teaching of the Gospel. *Only by becoming false to Christ can we accept Rome's position.* For us such a surrender is impossible. We may add that recently expressed opinions show that the gulf between sacerdotal Anglicanism and the Evangelical Free Churches is impossible without the surrender of fundamentals by the Free Churches.

In practice we see the working of the compromise. Recently all the Protestant Missionary bodies working in East Africa met together and accepted a simple statement of belief, thoroughly Catholic and Evangelical, as a working bond of federation. They arranged to avoid overlapping, and to co-operate in the blessed privilege they all shared in advancing the Kingdom of God. They all met together at the Holy Communion service presided over by a Bishop. An enthusiastic Presbyterian visitor wrote home an account of Edinburgh in the Mission Field. He saw here at work the spirit of Christian brotherhood, and he bewailed the action of an Anglican Bishop who was asked to join but held aloof, as to do so would conflict with his principles. Then the Episcopal head of his Mission wrote a long letter supporting his attitude, and asserting that what had been done was not in the Edinburgh spirit, but was opposed to it! The plain man rubs his eyes and says: "We thought that Edinburgh prepared the way for us to work together. We were convinced that a new era had come in which all sectarian strife would end if only we caught the spirit of the Conference. Now we learn it is unity in talk not in work that is desired, and that some who plead for Edinburgh consider that our work for God is maimed and incomplete owing to our not possessing a valid ministry. Edinburgh means unity on fundamentals as a guarantee of brotherly co-operation. We know what the Church of Rome teaches, and are thankful that sacerdotal Anglicanism has not its anathematising spirit; but we are disappointed to find Edinburgh supporters so strongly condemning what was done at Ki-ku-yu." This is the comment of the plain Christian man who finds it hard to find his way out of the maze into which the controversy has led him.

Then another consequence of the statistical basis appears in the definite exclusion of all work that is carried on among Roman Catholics in lands subject to the domination of the Roman Church. This means that the noble and self-denying missions in South America, as well as on the Continent of Europe, were unrepresented at the Conference, and find no spokesman at the Continuation Committee's gathering. It is a fact that in at least one instance a worker in Spain attended as the delegate of a German society, but he was present not as a Spanish worker, but as a representative of the organisation. The main body of Evangelical Christians consider that the motive and the call to the semi-paganised lands under the sway of the Church of Rome are truly missionary, and that these lands need the Gospel just as much as heathendom. Their religious observances are often more closely allied to those of non-Christian systems than they are to the practices of the primitive Church. Their moral condition is deplorable, and there is no hope of a revival in the Church of Rome which will sweep away the evil and lead men and women to the foot of the Cross. The workers are called upon to undergo hardship, they must take up their cross and face as many and great difficulties as

have to be endured in heathen lands, and it is more than painful for them to be told, "You are excluded because we need a simple statistical basis that will enable us to publish figures of a symmetrical character." Even in business figures are made to subserve the character of the business, and it seems strange that Reformed Christendom should meet in a World Missionary Conference and definitely shut out those who are carrying forward the work of the Church in lands that cry out for the Water of Life, and have never had the opportunity of hearing the Gospel as taught by Christ and His apostles. Is it too late to have a change made in the basis of the Conference? Are there no means of allaying a widespread feeling that comprehension of one kind has been gained by exclusion of another kind? Is it not a fact that those who work in Roman Catholic lands are far more in sympathy with the main body of the Conference and Committee than those who have been included by their exclusion? It is possible, through a desire to embrace those who ought to be but are not of us in doctrine and outlook, to shut out those of our own household. Charity begins at home, and the homogeneity of the Conference and Committee is of great importance.

We have nothing but admiration for the aims the Conference and Committee have in view. We have followed with prayerful interest the proceedings that have been published, and we think that it might be possible to retain even those who objected at first to the inclusion of missions in Roman Catholic lands by including the noble work of South American and other missionaries as part of the recognised foreign work of the Church, which it is called upon to do in obedience to the commission of its Risen Lord.

Missions and Modern Religion.

The close relation of Churches at home to their Missions abroad cannot be doubted. Influences that affect the one, for good or for evil, will before long be reflected on the other: and that, not only in the size and material strength of the Missions, but still more in their spiritual vitality, the character of their witness, and the Divine response given to Divinely required conditions. Thus it is not surprising that the infection of certain errors which have been prevalent for some time, both in Europe and America, should be showing itself also in the Mission field.

Perhaps the progress is not so rapid there as at home, for in proportion as the missionary is enthused by the Holy Spirit and by the teaching of the Lord whose messenger he is, and in proportion as he realizes the utter insufficiency of all world religions to satisfy the needs of a human soul, so the tendencies to cavil and speculate, which afflicts non-combatants at home, have the less effect on the men in the fighting line. But even by them, unsettlement is felt sooner or later.

The home Board is affected, perhaps, at first only to the extent of regarding the questions as controversial and outside the scope of its proper business. The development of doubt will be treated as belonging to a class of matters not essential. The principle of "*tot homines, tot sententiæ*" will even be applied to revealed Truth. The plea of comprehensiveness will often obliterate the distinctive lines between fact and fancy. This habit of mind may soon bias the judgment of many excellent people, who themselves still hold to an unmutilated Bible and an infallible Christ, so that they are not disturbed at laxer opinions and raise no objection to sending out men and women to whom the Scriptures are not quite what they were to our Lord, nor He Himself quite what He is as revealed in them.

In these and in other ways the infection spreads to the Mission field. And there are very few British and fewer German and American missions in which there are not workers suffering more or less from a weakened sense of proportion in regard to authority human and Divine.

It is nearly two years since the writer, in a pamphlet on Rationalism, gave a number of specific instances in the Mission field. Though this attempt to warn the home Churches has been widely circulated

and the facts have never been disputed, Missionary Committees seem still to ignore the subject, and when cases are pressed on their notice treat them as of no serious importance, and regard those who call attention to them as troublesome persons.

The teaching of a sort of hybrid between Christianity and Buddhism, put forth by an eminent missionary scholar in China, has been followed by the publication under the same auspices of articles in a vernacular magazine containing crude extravagances in Evolution of which even obsolete Darwinism might be ashamed.

From another Mission field come recent complaints, little heeded, of literature nominally Christian, but hardly to be recognised as Scriptural; tracts professing to answer doubters, but adding to doubt; handbooks of divinity disparaging the Old Testament and misinterpreting the New.

Correspondence which has lately appeared in the "Life of Faith" gives painful evidence of the spread of religious doubt in Indian missions. Its prevalance in Japan has long been a serious hindrance to the real evangelisation of that country.

Deplorable as such unsettlement is at home, where a certain atmosphere of Christian opinion is still maintained, it is incomparably worse in lands where non-Christian influence prevails. There the missionary needs all that can ensure hopeful confidence, quicken love, and stimulate zeal. Without it there will be weakened courage and perseverance in grappling with the difficulties and discouragements always present when Satan's kingdom is invaded. Converts and enquirers also, if they are attracted to a faith chequered with doubt, will be slow to leave all and follow a new Lord, who is represented as possibly mistaken both in His credentials and forecasts. Even though to the most thoughtful such Christianity may still present the purest system of ethics known to mankind, it will have as little power as any other religion to enable men to live up to its standards.

What is the remedy? There is only one. It may be illustrated by the story of a Japanese pastor who has recently visited this country. Converted in his youth to a colourless Christianity that brought him neither power nor rest, deeply moved by contact with some of his countrymen who manifested both joy and peace in believing, he sought in solitude with God to solve the problem which so many are content to leave alone. After long and strange wrestling in prayer there came to his soul the sacred words, "Let not your heart be troubled, ye believe in God, believe also in *Me*." In that moment deliverance came. Christ had conquered. He came to His own and His own received Him. "In full and glad surrender" all doubt disappeared. Spirit, soul, and body became the willing servants of their rightful King.

So it will be for all who can accept His words with unqualified assent. Does belief in God involve equivalent belief in Jesus Christ? Then it must be absolute and unconditional.

Of the substantial accuracy of the records which contain His story none but the most captious critics have the least doubt.

The existence of the Church and every living member of the Body of Christ are witnesses to their veracity.

There can be, therefore, no reservations in our allegiance, as there are no limitations to His authority. Only on such terms can He be truly served. And only on those terms will He come to reign, when even the prince of this world and his hosts, cast out of His Kingdom, will be forced to exclaim, "Thou hast conquered, O Galilean."

"All one in Christ Jesus."—Gal. iii. 28.

"God has made no provision in the Bible for isolation; Scripture expressions all show a contrary state of things. We are 'branches' in the vine, 'members' in the body, 'stones' in the temple, 'brothers and sisters' in the family, bearing a close connection to each other. We have first to look up and realise our relation to God; and then to learn the various relationships we have to our neighbours. All are in their different niches, filling the place God has given them, and we must desire, not only to serve God, but by love to serve one another."

—WILLIAM PENNEFATHER.

Bed-rock Christianity.

ALL the Lord's true people are on Christ, the one foundation, for "other foundation can no man lay." Also, they are children in one family. The times require that this unity should be manifested by *deeds* as well as by words. The position into which grace has brought us should surely enable us to distinguish between the bonds which eternally bind us together, and, on the other hand, the disintegrating questions, political or otherwise, which loom far too large before us.

It is best to face facts as they are, and it is useless, ostrich-like, to pretend that all is well when there is need for confession and humiliation.

Too often we hear, and even sometimes from those in high places, that the lines of divergence between the Church of England and the Free Churches are widening, and individual believers, whose godliness is beyond question, are heard to say that they can no longer have fellowship with those of another denomination. Is there not great *lack of perspective* in the mind, and also in the heart, when brethren in Christ allow topics of the hour to have greater influence with them than those transcendental truths on which our spiritual life depends here and our eternal glory hereafter?

We write this *apropos* of the Universal Week of Prayer, which is again rapidly approaching. Without doubt our great adversary will present to many minds such questions as the Welsh Church Bill, the Education Question, &c., which trend to controversy and separation, forgetting that these subjects (important though they are) are not to be put into the scale with such fundamental doctrines as Man's Ruin, Regeneration by the Holy Spirit, Redemption by the Blood of Atonement, and the new life in holiness and righteousness which must ever exhibit the power of these truths. These are *bed-rock* realities, and will be when the politics of to-day are forgotten.

For nearly seventy years the World's Evangelical Alliance has been seeking, by many means, to turn the thoughts and the hearts of God's people to the *oneness* of all the members of Christ's mystical Body, yet few comparatively delight in this truth, taught so clearly and frequently in Scripture, by type, by our Lord's direct words, and by apostles. We seem to forget the One Building—the one "habitation of God through the Spirit"; the "One Body," of which not a bone will be broken or missing; the "One Vine"; the "One Family in Heaven and Earth"; the "One Lampstand"; the "One Bread," &c. Are not these precious symbols? Do they not bring a blush of shame to our cheek if we have excused ourselves (or are in danger of doing so) from kneeling in prayer with those thus closely and eternally united with us, because of these earthly controversies which agitate men's minds, often to their spiritual injury, and to the promotion of rancour rather than of brotherly kindness and true charity? *Bed-rock realities are not to be obscured by temporary thorny difficulties.* What must those who are safely gathered home think, as they remember their course heavenward? With their fuller knowledge, would they not—if they could—express their amazement at the lack of discernment concerning this subject?

Beyond this, and of far greater importance, looms the question, *What must the Lord Himself think?* With what shame we may one day meet Him if we have failed to grasp and to exemplify His words, "All ye are brethren." Surely it should be at all times and in all ways our joy to show that His love constrains us, and that our affections are really drawn to all those who by grace are members of His Body.

JOHN WOOD.

Business Men on Mission Business.

The Buxton Conference.

For years past the conviction has been deepening in many minds that Christian laymen are not acting with wise foresight when they leave the Kingdom of Christ outside their sphere of interest. What can be effected when business men enter the field is evidenced by the British and Foreign Bible Society. A little over a century ago a few men began to co-operate methodically towards an aim—the Bible for the Whole World. Within the last decade or two the whole world has become accessible, and the ability to read is spreading with accelerative rapidity, for people athirst for knowledge do not wait for teachers, but impart to one another as they learn. Is it not the most striking miracle of modern times, that just as nations and tribes everywhere are demanding education, Bibles and Gospels, which have required 100 years to prepare, are ready in almost every language, and frequently are the only text-books available? So that awakening peoples and infant races are receiving as their first impressions, vivid and deep, the wholesome words of the Lord Jesus Christ, and already the incipient yearning to put into practice what they have believed is perceptible.

The Buxton Conference gave several opportunities for hard thinking, but undoubtedly the most moving moment came on Sunday evening, October 11th, when Professor Raju, of Agra, spoke on India. The large audience almost recoiled before the terrific impact of Eastern criticism of its Western Christianity. This able student of philosophies described how he had been reared where there was no absolute distinction between right and wrong. What some thought evil, others declared to be good. Around him were men of various races, intermingled, each following his own religion, but each reacting on the other, and all seeking truth and finding imagination, vanity, absorption, nothing. Out of this welter of philosophic unreality, in ideal soaring to spiritual heights, in fact, living in sensual, degraded depths, he had emerged into the light of Christ, had found a loving Father, and had discovered the power of the Holy Spirit to destroy sin.

Then, in the first joy of this new birth, he had come, with eager expectancy, to a people with nineteen centuries of historic Christianity and settled faith behind them, who can look back over nearly two millenniums of experience of the power of Christ, and what did he find? A people indifferent to it all, unconcerned about Christ or His Kingdom—losing it at home and apathetic in regard to the cry of the nations for it.

The Professor stood like a prophet, voicing the verdict of future Churches, now nascent, washed in the blood of their martyrs, swathed in the bands of cruel persecutions, but gathering strength to bring the spirituality and devotion of the East to bear upon the West, sinking into materialistic forgetfulness and even denial of God.

Professor Raju's masterly presentment of the upheaval of thought and custom in India followed on the description of the position in China by Dr. Lavington Hart, Dr. Aspland, and Mr. M. T. Z. Tyan the evening before. Few Conferences have listened to more competent speakers. China is putting away her images, is turning her temples into schools, is shaking herself free from the opium curse. Her scholars have parted from the exclusive study of the Confucian classics, which have held the Chinese intellect in a vice, and are plunging into European science. Her students, by the thousand, are collecting in Bible classes, and Dr. Mott might have gone round China, and officials and young men would have crowded to his lectures. The old hostility to the foreigner was replaced by the determination to find out and become proficient in all that has made the foreigner powerful. Among other factors, the Christian religion is under examination and discussion. Unexpectedly, after a period of suffering, the Chinese Christians are respectfully regarded. This is reacting

upon the Christians, elevating them to a higher plane, where they visualise an independent Chinese Church, free from all Western divisions, for which the Chinese have no use, shaping to become the national Church of China. The demand for the Bible is remarkable. The circulation has almost doubled within the last few years. In brief, the paralysis of thought in China has ceased.

The Conference had commenced with a statement of the Sudan problem, covering North Africa from west to east, by Dr. Karl Kumm. In the early years of its growth the Christian Church had spread over these regions. It gave itself to doctrinal disputation and fratricidal conflict, and, losing the Christ, it became weak and disappeared, save for a few feebly flickering lights, before the united zeal of the Moslems. Further extension of Islam was stayed by the slave raiding. This check has now been removed, and the Mohammedans are availing themselves of British power and prestige to make the pagan millions accept Mohammed as their benefactor and leader, opening out a political situation of the first magnitude of danger.

Is it surprising that the Duke of Devonshire welcomed the laymen to the Conference by stating that the Missionary question was worth the careful attention of statesmen and business men?

As the Conference culminated to a conclusion, those present felt that never before had the appeal from so many hundreds of millions, inhabiting such vast areas of the globe, been simultaneously presented with such clearness and power. The situation had developed since the Edinburgh Conference. The opportunities are unprecedented. The entire non-Christian world is stretching out pleading hands to Great Britain and America, and chiefly to England. The King's business requires haste as never before, because these nations and races are in their childhood, plastic, ready to hear the call of Christ and to follow Him. How shall they hear without a teacher? Is it not a time when the clergy and ministers of the West should suspend their differences, and leaving one man in a village, should despatch the overplus to the rescue of the missions and infant Churches, which the mass movement in India and the intellectual upheaval in China threaten to overwhelm, by demands of admission to the Church of Christ, before the clamorous crowds have accepted Christ as the Master of their conduct? Is it not worth considering whether every minister should not spend the first years of his service in the far countries, whither the heart of Christ has manifestly gone forth, before he becomes a home partner? Above all, has not the hour struck for the Laymen of England to mobilise?

The position at home is not without its serious aspect. Are our great cities fit subjects for visit and examination by the most capable young men whom the East can send to study the product of nearly two thousand years of Christianity? True, we need not be ashamed of our ships or our docks, our trading or manufactures. Material prosperity is unsurpassed. Nothing is lacking on God's part of blessing. But are our people, rich and poor, fit for such inspection? Is every girl and boy being taught in our schools that life to-day offers opportunity as never before? That the man in the street is, whether he will or no, a representative of Christ to eager ambassadors from inquiring multitudes of the human race? That the very destinies of our Empire depend upon his conduct, whether our prestige will sink or rise? Character, which commands respect, is a greater protection than any sword. If only in our own interest, is it not wise for laymen to debate the conditions?

Further, does not wisdom demand that our young men, capable, strong, true, do not leave these shores for service or business in these great non-Christian lands, where they are the only samples of British Christianity, without some knowledge of their responsibilities in this direction, and of the history and polity of missions? A house divided against itself cannot stand in the day of shock. Christian officers, in the coming days, cannot afford to contemn Christian missionaries, nor to be utterly ignorant of what these have achieved. Laymen at home can do something to provide literature and speakers to meet this need.

In conclusion, the paramount purpose of the Laymen's Movement must be to pervade the entire body of the people with the missionary ambition to win the whole world for our Lord Jesus Christ. We must realise that to neglect the Kingdom of

Christ is the path to the loss of our earthly possessions, the disintegration of our national character, and the re-admission of those vices and superstitions from which the Bible in the hearts of our population delivered us. Whereas to spread the Kingdom of Christ is to open up a vista of prosperity and peace for all nations, such as prophets have described to be possible, but which the earth has never yet beheld. Nineteen centuries of preparatory work lie behind. It only requires this one other century of determined effort to banish idolatries and unbridled lusts from mankind, and to bring in the Reign of Righteousness.

This is not a chimera. The faint indication of its dawn was seen at the Edinburgh Conference. It grew brighter at Buxton. Old men dream dreams; but your young men see visions. Much is said of the impact of West on East, and of East on West. There is also an impact of one part on another part of the East. In the past India gave Buddhism to China. In the present Japan has stirred unrest in India. In the future China may bring about a demand for Christianity in India, at least that the Bible shall no longer be shut out from school and college. China is not the only country which is taking an inventory of its mentality before scrapping the makeshifts of the past and squarely adopting that which it finds to be the secret of the strength of the Christian Powers.

The men at Buxton looked at things from a lofty and Imperial standpoint, because the Conference was inspired and borne forward by the spiritual force, generated in the morning gathering for prayer and by much private intercession. Many hearts have been kindled to active effort to promote the Movement both in their own towns and in their own denominations. It is one thing to plead for a particular mission for some part of the mission field. This is being done every year, without much progress. The Churches remain apathetic. The Laymen's Movement brings a new energy, because it describes the advent of the Kingdom and presents a whole world view of the forces and currents of thought which are operating on every continent. Business men understand a big business.

A report of the Conference, containing some of the addresses given in Buxton, is published, price 1s.* It is a book which every business man should get and read.

A. WINGATE.

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* "Men and the World Enterprise." Laymen's Missionary Movement, 3, Tudor Street, E.C.

"The Romance of Bible Chronology."

ELSEWHERE in this issue of EVANGELICAL CHRISTENDOM (under "Books Worth Reading") we have reviewed and commended several recent volumes. We desire, under a special heading, warmly to commend to our readers "The Romance of Bible Chronology" (Marshall Bros., London; 7s. 6d. net), by the Rev. Martin Anstey, B.D., M.A. The aim of the author has been to construct a standard chronology of the Old Testament; an exposition of the meaning, and a demonstration of the truth, of every chronological statement contained in the Hebrew text of the Old Testament. The results of Mr. Anstey's labours are "full of fascination, and are almost startling in their revelation of the accuracy and harmony of the Bible scheme." The quotation is from Dr. Campbell Morgan's "Foreword," and we entirely agree with his remark that the careful and patient Bible student will come to "The Romance of Bible Chronology" with thankfulness to the author for his patient and painstaking researches, which show that the chronological chain around the Old and New Testaments is complete—there is no gap or missing link; that the narrative is self-sufficient, self-consistent, and true. The work is comprised in two handsome volumes, Vol. 1 being devoted to the general treatise and Vol. 2 to chronological tables. A special arrangement has enabled the two volumes to be sold at a price which, considering their contents and attractive appearance, is absurdly low—7s. 6d. net. We trust that a large demand will reward Mr. Anstey for his labour of love.

The International Movement on behalf of Native Races.

Its Message to the Christians of the World.

By Rev. Arthur E. O'Meara, B.A., Victoria, B.C.

(Representative of the "Friends of the Indians of British Columbia").

ALL who have an adequate knowledge of existing native race conditions are aware that they present in some parts of the world indescribable horrors, in other parts of the world amazing injustice and oppression, and almost everywhere some seriously unsatisfactory features preventing the advance of the native people. Such exceedingly grave conditions raise unmistakably the question whether the Christians of these modern days have at their disposal any power by which a change can be brought about, whether they can offer deliverance and hope for the future to those held down under slavery and other forms of oppression.

If the challenge thus presented is to be accepted, the forces of Christianity must be summoned to a clear vision of the awful realities of the present state of affairs, and to earnest prayer on behalf of these weak and oppressed peoples. Surely prayer is not merely a matter of religious duty or spiritual enjoyment. It is a practical power to be used for the attainment of great ends. And is not the deliverance of the native races of the world a great end worthy of a place in every Christian's ministry of intercession?

The forces of Christianity must also be summoned to vigorous and sustained action. Naturally the work of directly protecting native races is in the hands of the societies which have been formed in many lands for that particular purpose. But these societies should not be left standing alone, facing such a task. In all parts of the world there is urgent need that those who believe that Christians have at their disposal the divine power of the living Christ, should use that power for the glory of God and the good of men, by standing behind the societies that have undertaken this as their special work.

If Christians should thus respond to the united call of human misery and divine compassion, what will be accomplished? That detestable crime against humanity known as slavery, in all its forms, will be wiped from the face of the earth. The strong nations will become united in protecting the weak races. For these races a new future of opportunity and hope will be opened up, and they will be enabled to take their full share in the industry and commerce of the world. But great as these results may be, a still greater object will be served. Their deliverance and uplifting will in all these lands bear testimony to the power of Christ, and thus aid in extending His Kingdom. If anyone desires to know fully what results may be accomplished by such an enterprise, let him first look out into the ends of the earth and allow his mind to realise what are the actual present native race conditions in Africa, South America, and other lands, and then turn to the ninth chapter of St. John's Gospel and trace in it the self-revelation of the Lord Jesus Christ. That narrative makes perfectly clear that His power was first made known by the giving of sight. Then the man so blessed was led on to ever-increasing knowledge until he exclaimed, "Lord, I believe," and worshipped Him.

The foundation of this great enterprise must be laid by securing united prayer on its behalf. It is therefore suggested that those having charge of local arrangements for the Week of Prayer might secure that this subject be mentioned in connection with the topics assigned for Thursday, and in particular that there be added the petition, "that every further step taken towards uniting the forces of Christianity and Civilisation for the extinction of slavery and the protection of native races may be directed and prospered by God."

The Reunion Outlook.

Notes and Comments.

The Universal Week of Prayer.

FROM January 4th to 10th the World's Evangelical Alliance summons Christians of all nations to unite their petitions to God for blessings on the Church and His work in the world. We have much to humiliate us when we look round and see the divisions of Christendom and the triumph of evil in lands where Christ has long been preached. A recent writer who traces the story of Christianity in England from its earliest to present days says: "There are some in the parish who hate the good and love the evil; there are some whose profession to serve God is only an empty sham; but so there has been in every age in our village history." Before us lies the Programme for the Week of Prayer in Welsh. This recalls to our minds the sad controversy that now rages, and is the cause of so much bitterness. We see facts and must face them. Men equally honest on both sides hold conflicting opinions that make it almost impossible for them to believe in the honesty of their opponents. Motives are misinterpreted and evil is considered to be the driving power of actions that cannot be described by them as in any way good. The alienation into two camps is a sad fact that does much injury to the cause of Christ. We are not pronouncing any opinion on the controversy, but we think that it would be well for Churchman and Nonconformist to meet on common ground, and as sinners redeemed by the blood once shed on Calvary, to seek from God a right judgment in all things, and to plead together for those blessings that are required by all the Churches in the land. They can do so without sacrificing any of their principles, and as they approach together the Throne of Grace, they will see what they considered to be the fruit of improper motives have their nourishment in different manners of viewing the same problem. At a time of tension we all need grace. May God inspire our hearts with deeper love to Him and a truer sense of Christian brotherhood.

The "Ne Temere" Decree.

The Vatican is once more concerning itself with the question of mixed marriages. It has sent out a circular to the Roman Bishops asking for information as to the number of "Catholics," "non-Catholics," and non-baptized people in the dioceses ten years ago and to-day. It asks questions concerning the number of mixed marriages solemnised in Roman Churches, and "before a heretical minister and before the civil authority." A special question is asked concerning their experience since the "Ne Temere" decree was published. The final paragraph in the Papal circular reads: "To the answers please be good enough to add your opinion on the question, In your diocese are there special circumstances which render it advisable for the future to favour or to oppose mixed marriages?" We are not sufficiently acquainted with the Roman Catholic procedure in the case of decrees published by the Vatican, but an outsider who reads the document may be permitted to conclude that all has not gone well with this decree, and an opportunity is being sought to revise its character in the presence of known facts. We have held that the decree had a much wider and more serious incidence than the Vatican believed possible, and that it has done the Church of Rome great injury, and has lost it some of the prestige it was gaining in an age that forgets history. The Roman priests are still as assertive as they ever have been, and in Liverpool one of them summoned before him a young man who had been baptized in the Roman Church, but who had left that Church, and was about to be married to a Protestant girl. The priest told him that the marriage would be no marriage, and that the children would be "bastards." The priest was logical and obeyed the teaching of his Church. Every person baptized in the Roman Church is, according to its teaching, subject to it until death. We are glad to learn that steps will

be taken to prosecute for criminal slander any priest who makes such a statement after marriage. The evil must be stopped.

Bishop Welldon and "Ne Temere." The Dean of Manchester, in commenting on the claim of the Roman Church to pronounce on the validity of mixed marriages, said: "No doubt it is true that any Church, like any other society, may impose rules upon its own members, but those rules may in certain circumstances be such as are greatly injurious to the State, and the injury attains its climax when the clergy or ministers of a Church take upon themselves to tell a large number of people that they are not married, and that their children are not legitimate, although in the eyes of the State they are married and their children are born in wedlock." Here the Dean gets at the very kernel of the position, and he might have added that the Roman Church pronounces its anathema on all who deny its right to decree whenever it likes impediments to marriage or circumstances that make marriages invalid. Rome also claims to be the universal Church, outside which there is no salvation, and asserts that until death it has spiritual jurisdiction over all who have been baptized in its fold. For a Roman Catholic, as long as "Ne Temere" remains in force, all those who have been recently married in a Reformed Church after having received baptism from Rome are not married and are living in sin. The priests as officers of the Church are bound to declare this view, and by so doing bring themselves into conflict with the law of the land. The time is approaching when these claims so loudly proclaimed must be legally punished by penalties—not on account of their "religious" character, but on account of their gross reflection on honourable men and women who have done what is in accordance with the law of God and the law of the State. It is nothing short of the grossest presumption for the Vatican to pronounce against the law of God what is in accord with the teaching of the Bible, and no person should be subjected to the gross insults hurled at them by priests.

Stage Impurities. We are dangerously drifting in the direction of low ideals of morality in public performances. The stage has lately become more spectacular. The high-class intellectual plays of the past are giving place to trifling comedies, sensational melodrama, and to great spectacular displays which are really a kind of pageant. Now the eye soon grows tired of show. It must be suggestive if it is to be interesting. The mass of playgoers are too ignorant to take up suggestions that carry with them historical references. Human nature is weak. That which is low is common to our fallen humanity, and managers have been able to keep alive interest by staging shows that have in them parts that are foul in their suggestiveness. The evil has grown to such an extent that even foreign dramatic journals have commented on the decay of the English ideals of purity. When the evil was attacked, a prominent literary man rushed into print to prove that there is practically nothing that is bad. Everything may be represented with impunity, and those who do not like it may stay away. Such talk is utterly false to experience, and is morally indefensible. It is easy for a writer to indulge in moral paradox, but he cannot be blind to the fact that sights of things evil are incentives to wrong-doing. We are thankful that the authorities are becoming alive to the moral danger that undoubtedly exists, and hope that an exemplary example will be made of some chief offender. Papers that have made no special claim to the necessity of preserving the highest moral standards have been forced into pointed comment on the character of our plays and *revues*. All who have the moral well-being of the nation at heart must hope for a speedy disappearance of these nauseous exhibitions that incite evildoers and disgust all Christian men and women.

Methodist Reunion and the Anglican Church. The *Guardian* had for some six weeks a long series of letters on the prospects of reunion between the Anglican and Wesleyan Churches. The spirit of the letters was admirable, and the original proposals came from a Wesleyan minister, who suggested that the Church should surrender its insistence upon Confirmation, and that Wesleyan ministers should be content to submit to conditional re-ordination. It was soon evident that although a number of Wesleyan ministers might be content to accept the suggestion,

the great majority would not see their way to having any doubt cast upon their orders by submission to re-ordination. In this they are at one with the vast majority of Free Churchmen. The Anglican Church and the Nonconformists have different ideas of what constitutes ordination, and although very many Anglicans only consider Episcopal ordination to be for the *bene esse*—well-being—of the Church, a great number believe it to be of the very essence. There is no blinking at this fact. It has been well said that "it is in our mutual efforts to realise in faith-inspired lives the high standard of the personal and social righteousness which the Bible holds before us all, that we find the highest hope of union in our religious life." If we keep true to Bible teaching, and maintain the Bible standard of holy living, we must learn to think well of all those who act likewise. In spite of the fact that many dividing walls that forbade co-operation in the past are being broken down, we do not see enough of one another, and especially there is not the brotherly intercourse that should exist between members of the Anglican and Nonconformist Churches. This isolation can be banished, and there is no better means for ridding ourselves of the evil of standing apart than by joining together in the Week of Prayer.

A Valid Ministry. Elsewhere in a review of Dr. Sanday's thoughtful and helpful volume we have quoted the words of Bishop Gore on the effect of the acknowledgment of the validity of non-Episcopal orders by permitting a non-episcopally ordained minister to administer the Holy Communion in an Anglican Church. In an article in the current *Church Quarterly Review*, Father Puller writes: "It would be an awful punishment for our sins, if after preserving the sacred succession amid the confusions of the Reformation, and under the tyranny of the Commonwealth, and during the dead times of the eighteenth century, the Church of England were now in the days of revived life and vigour to despise her birthright, and from a desire to promote an external reunion for which neither we nor our separated brethren are at present ready, should offer to recognise the validity of ministers created, not by Christ the King, but by uncommissioned men." Such language must make friends of reunion sad. It is the temper of the Church of Rome rather than that of a clergyman of the Reformed Church. It is not strange to remember that the writer is one of those who worked hard to secure the acknowledgment of Anglican Orders by Rome, and is a leader in the movement for closer relations with the Greek Church. We who believe that where Christ is there is a Church, and that what God has so marvellously blessed cannot be opposed to His will, cannot for one moment accept the conclusion that non-Episcopal ministry is not derived from Christ the King. Numbers do not carry of necessity conviction, but when we survey the Anglo-Saxon world, and see that even in this world Anglicans are but a minority of English-speaking Christians, it seems to us little short of fatuous to conclude that the ministry of Presbyterial bodies is not "valid" reunion, or unity can never exist when such an opinion is held.

Roman Catholicism in France. Monsieur G. Fonsegrive is an acknowledged authority in the Roman Church in France. He has recently surveyed the present condition of religion, which he describes in a frank article in the *Dublin Review*. The Seminarists, or candidates for the priesthood, have been reduced to one-half their number since the Law of Separation has passed. Nevertheless, he is not despondent, although "unbelief will no doubt make still further progress among the people, but not among the upper classes of the nation." He is convinced that "the religious life is everywhere increasing in depth and intensity." He is certain that there is no hope of a National Church arising in France. "A schism in France has become impossible. Neither bishops nor priests would follow it. . . . . After the Separation all that the Pope ordered was immediately executed." It is plain that the Roman Church in France has been more closely allied to Rome, and that the discipline of the Vatican has been tightened on its members. What a terrible reflection on its position to find that the common people have largely become and will more largely be infidel. The Church of Rome boasts that it specially succeeds in bringing its teaching to the masses. In France, on the confession of its chief apologist,

although "there is no Episcopacy in the world which is more in the Pope's hand," the ranks of the priesthood do not attract recruits and the majority of the people are uninfluenced by its message.

The Bishop of Norwich and Reunion. Dr. Pollock recently said: "I am at the present time inclined to think that unity is better promoted by sharing together that in which we may all combine without reserve than by our pretending to an artificial reunion by keeping out of sight things that are really dividing us." It is necessary to consider the things that divide as well as those which unite. We can all unite in prayer, we can all combine in Bible study, and we can all work together for the promotion of social reform. Is it not sad that there are differences which keep us from all joining at the Lord's Table? This is the saddest fact of our divided Christendom. As long as the Sacrament of the Lord's Supper is administered as He ordained it, is it not a cause for tears to find differences as to the validity of the ministry of men who constitute the overwhelming majority of ministers of the Gospel in Protestant Churches questioned by a section of the Anglican Communion? We are aware that this is the real dividing line. From this spring all those non-Scriptural views of the Lord's Supper that are disturbing so many of God's people. When we get back to root principles that separate us, we discover that they have their origin in theories of the ministry, and that the claim to the Apostolic succession is the greatest of all the obstacles to better understanding and godly union and concord. If men were more impregnated with the spirit of the Master, they would not be so intent on this point. From the beginning the Church has had a ministry, but in the beginning there was nothing known of the requirements of a valid ministry demanded at the present time by some who are doing excellent work for the Master. When men work together and pray, they soon see that the grace of God is not determined in its channel by any one type of ministry.

Union in Canada. In Canada there are 290,000 Presbyterian and 338,500 Methodist Church members. There are 188,000 Anglican communicants. A movement for union between Methodists and Congregationalists has been approved of by immense majorities in the governing bodies of both Churches, and they defer action until they see what the Presbyterians —who approved union in 1912 by a majority of two to one—will do.

Last June a resolution was passed by the Presbyterian General Assembly, by a majority of 178 to 54, in favour of organic union. The negotiations proceed, but nothing definite in the way of organic union will be done until the Presbyterian minority be conciliated. The Anglican Church stands outside the plan, but many of its clergy and laity rejoice to see the healing work of brotherly love manifesting itself among their brethren. The Church Unity League within the Anglican Church works steadily towards union, but it meets with much opposition from a very large section of the Church. The Bishop of Saskatchewan expressed the thoughts of very many when he said in his Synod: "Reunion within between the Churches is one thing that many pray for, or profess to desire, and yet put the greatest obstacles in the way of it. . . . . We shall never be ready for it so long as we exalt the scaffolding above the building, the shell above the kernel, the priest above the prophet, the Church life and discipline above the inward and spiritual verities of the Gospel." Bishop Newnham has given utterance to a truth that should be taken to heart by all. Whether men be attached to Episcopal or non-Episcopal Churches, they are exposed to the dangers of considering secondary details to be matters of primary importance. We must get back to the central truth of the Gospel—Christianity is Christ —and when we fully share His Spirit we shall know what unity means.

Evangelical Ireland. Speaking broadly, it may be said that Evangelical Ireland is passing through a time of great trial and sore anxiety. Irish Protestants are like the rest of the world, liable to make mistakes, but it cannot be doubted that they view the passing of the Home Rule Bill with feelings akin to dismay. For them it is not a mere political question —it is the religious question that concerns the very basis of civil and religious freedom. There is something inexpressibly solemn in finding the most godly and

devoted citizens giving up their evenings to drill and military practice. Never in any part of the British Empire have scenes been enacted similar to those in Ulster, where tens of thousands of men have for more than twelve months engaged in constant drilling to resist the application to them of a Bill before the Imperial Parliament. They are men who pray and who attend the House of God. Their sober, God-fearing character is unassailable, and they are united in the bonds of a brotherhood that knows no party or sect. Protestant Ulster has for the first time in history become homogeneous. In the presence of a common danger all separating lines have been obliterated, and Churchmen and Nonconformists co-operate in what they believe to be a sacred duty. No one wants to see the beginning of a struggle that will end in bloodshed, and surely the resources of statesmanship are not bankrupt. If man cannot by his knowledge and judgment put an end to the strain and tension, God can; and no matter what our politics may be, we are in duty bound to call upon God to send His Holy Spirit on the rulers of our nation that they may be led to devise means to avoid this threatened calamity. Ulster teaches us all a lesson. We are faced by sin and unbelief, but we stand apart and do not unite to fight the battle of the Lord, On this duty there is no division of opinion. Why, then, do we waste time and strength in opposing instead of helping one another?

Good and Evil. There is nothing more perplexing in life than to find men and women who have won a good reputation for uprightness sinking into sins that lower and degrade. Few of us are unaware of some one we trusted who has sunk into sin, and many a time we have said, "But for the grace of God I should be as he is." The frailty of human nature is greater than we imagine, and the dividing line between what is good and bad is very often easily passed. In the Middle Ages we are shocked again and again by the gross sins into which men and women fell when they professed faith. Some of our greatest works of art describing sacred scenes were painted by a genius who lived most sinfully and wrote most wickedly while he was engaged at his work. The books that are looked upon as part of the most evil moral heritage of the fourteenth century were written by a man who was a priest. In our own day we have not such gross coarseness, but we see the same perversion of the moral sense. In Protestant countries a man who thus sins must of necessity be a hypocrite, although we have met one or two instances in which men were apparently hypnotised into believing that they might commit sins with impunity which would be hideous wrong-doing for others. The human heart is terribly deceptive. The devil is ever ready to take advantage of our weaknesses, and one of the most outstanding lessons of modern psychology is that when an individual sows a habit, although he may have broken with it, there is always a likelihood of its recurrence. What, then, is the remedy? St. Paul gives us the sure and inspired guidance we need. "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." If we do this there will be no room for hypocrisy.

The Ministry and Holy Scripture. The Church of England has always since the Reformation demanded on the threshold of their ministry an affirmative answer from all candidates to the question, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" Historically the Church has prided itself on its loyalty to the teaching of the Bible, and it accepts as authoritative no doctrine that cannot be plainly proved by God's Word. In recent years the spread of the Higher Criticism has raised difficulties in the way of giving a straight answer to the question on the part of men who have been influenced by current dogmatism on the authenticity and authorship of the Sacred Books. The House of Convocation debated the subject, and resolved to allow the question and answer to remain in their present form. The seriousness of the changing of an old form was clearly understood, and it was pointed out that it does not involve a declaration of verbal infallibility and inspiration. Now a number of prominent scholars in Oxford and Cambridge propose that the wording of the question should be altered, and a majority approve of the form, "Do you believe in the Holy Scriptures as

given by inspiration of God?" Very little might be urged against this form if it were understood as St. Paul understood *inspiration*, but when we find inspiration reduced to meaning that the Bible contains inspiration like a "picture gallery of the Old Masters," we have to examine carefully the proposal. Does it imply that every Biblical book is a true revelation giving the God-inspired view of some great problem of life and its relation to God, or is it simply a work of religious genius of the same order in another sphere as an artistic masterpiece is in the world of painting? To make any change now would mean submission to the dominant school of criticism, whose assured results are by no means certain.

The Preaching of the Cross. If we were asked, "What is the central theme of the Evangelical thought and preaching?" we should undoubtedly reply, "The Atonement." A pulpit that does not proclaim the message of the Cross is without knowledge of the very key of the Christian position. The tragedy of Calvary was more than an exhibition of Divine love, the highest example of self-sacrifice for mankind. It was the working out of the Divine plan of redemption, the reconciliation of God and man, and the sacrifice for the sin of the world. The modern man may not be worrying about his sins when he lays stress on his modernity. All men, however, know that they have sinned—that they are out of correspondence with what is best in their thought—in other words, they are aliens from God. They need a Redeemer. They crave, in their best hours, for a minister, who will enable them to be at peace with God, and will give them power over sin. Even a man like Harnack writes: "The deepest and most earnest Christians embrace Jesus Christ, not only as the Prophet, but as the Redeemer. They do not, however, rest satisfied with seeing the Atonement in Christ's life work. They consider also His passion and His death as vicarious. How can they do otherwise? If they, the sinners, have escaped justice, while He, the Holy One suffered death, why shall they not acknowledge that that which He has suffered was what they should have suffered? In presence of the Cross no other feeling is possible." This is the natural reading of the events on Calvary. It is also the inspired interpretation found in the Epistles of St. Paul.

New Light on Theosophy. A booklet entitled "Mrs. Besant and the Present Crisis in the Theosophical Society" (London: Heywood Smith, 47, Redcliffe Square, 1s. net) sheds much-needed light on recent events in that Society. We knew that the organisation was in a state of disruption; we were aware of the blasphemy associated with "Alcyone," and had some idea of the moral degradation into which one of the leaders had fallen. We confess, however, that we were unprepared for the revelations of dishonesty and the awful story of immorality detailed by this authoritative volume. It is sad reading, and is a terrible exposure that cannot be overlooked. When we turn from God to Gnosticism, excesses always manifest themselves, and Theosophy is a species of Gnosticism. The crowds that hang upon Mrs. Besant's lips know little or nothing of what lies in the background of the movement they acclaim. They are fascinated by eloquence and words that appear to have a definite message, but in reality have no light with them. We hope that the book will be read. It is not the work of a Christian critic, it is the pained utterance of one who still considers himself a Theosophist, and the documents he quotes tell their own story.

Fear, facing the New Year,
Thinketh, "What shall it bring?"
And is dumb:
Dreading the hidden ways.
Faith, looking upward, saith,
"Good is in everything—
Let it come:
God ordereth the days."

This is our New Year's bliss—
He is mine and I am His.
All the days,
All the ways,
Lead us home.
Let us pray. Let us praise.

MARK GUY PEARSE.

The Primitive Church and Reunion.*

IT is well known that Canon Sanday is at work on a "Life of Christ." He has laid aside many interesting studies in order to concentrate on this great theme, and nearly all his recently published work consists of volumes preparatory to his book. When he sets himself to write on the theme of Reunion it is at once a tribute to the urgency of the subject and the strong forces that are drawing men together in order to put an end to the temper that keeps them apart. He would not abandon what he conceives to be his life work for anything short of a necessity that could not be avoided. He felt compelled to study afresh the problem of the early Church and to see for himself what were the bonds that bound the first followers of the Master into one Body, and to discriminate between the essentials and non-essentials in present-day conceptions of what constitutes the Church of Christ. He gives us the results of his investigations in a book whose importance is out of proportion to its size, and we venture to think that it will be read with careful attention by every scholar who endeavours to discover the mind of Christ as shown in the organisation of the Primitive Church.

Dr. Sanday sees that reunion is in the air. He is convinced that reunion to be permanent must proceed on lines that are sanctioned by the experience of the past, and are in accord with the primitive model. Two views of past experiences and primitive organisation may logically be taken. One type of mind sees in them the unvarying type that must be followed by all who desire to preserve continuity with the past. What existed in the apostolic age is of necessity and *de fide* obligatory on Christians to-day. The other division of Christendom holds that the organisation of the Church is not a matter of Divine revelation, but was moulded by the environment in which it originated, and that it is the duty of every age to adapt its organisation to meet its special needs, and by so doing to fulfil the mission of its Divine Head. Round the ministry debate still centres, and the two views have never been more forcibly put than by President Lindsay: "When the question is put: 'Must ministerial character be in all cases conferred from above, or may it sometimes and with equal validity be evoked from below?' It appears to me that a fallacy lurks in the antithesis. 'From below' is used in the sense, 'from the membership of the Church,' and the inference suggested by the contrast is that what comes 'from below,' that is, from the membership of the Church, cannot come 'from above,' *i.e.*, cannot be of Divine origin, warrant, and authority. Why not? May the Holy Spirit not use the membership of the Church as His instrument? Is there no real abiding presence of Christ among His people? Is not this promised Presence something which belongs to the sphere of God, and may it not be the source of an authority which is 'from above'?" Let us say at once that we know nothing in the early history of the Church that forbids this view. The very fact mentioned by Canon Sanday that at Edinburgh there were representatives of 150 millions of men and women attached to the Reformed Churches and of these only twenty millions are Episcopalians is a proof that God certainly has been with His people who do not adopt the Episcopal organisation.

Dr. Sanday has rendered a signal service to the cause of true unity by his emphatic declaration: "We may be sure that every ministry under the sun, at least in its individual members, has its defects and is defective. But it is not therefore invalid. God alone knows what accumulation of defects constitutes invalidity." The contrast between these words and the declaration of the Bishop of Oxford is as striking as it is in accord with the true Christian spirit. The Bishop said at Cambridge: "The proposition I would make is this, that the Anglican Communion would certainly be rent in twain on the day on which any non-episcopally ordained minister was formally allowed within our Communion to celebrate the Eucharist; and any Colonial Church of our Communion which recognised in this way the validity of non-episcopal orders would either be disowned by other parts of the Anglican Communion, or, if that were not the case, would cause what I have just described as the division within our own communion at home." Here are two voices. The scholar pronounces on facts as he finds them in the beginning and to-day. The Bishop, honest and straightforward, give unmistakable utterance to convictions which he

* "The Primitive Church and Reunion," by the Rev. W. Sanday, D.D., Oxford. (The Clarendon Press. 4s. 6d. net.)

and his friends hold as *de fide*. Is it possible to reconcile these views? Are the ministers of the 130 millions at the bidding of the Oxford Bishop to admit the invalidity of their orders in order to save the Anglican Communion from disruption, and by accepting reordination pave the way for the reunion with the 20,000,000 Anglicans? We put the question bluntly as facts have to be faced. Of one thing we are sure. If it can be shown that Episcopal orders are essential to valid sacraments, then the surrender would be made. The majority of scholars of the Reformation Churches have no doubt on this point. There is no such binding authority in the Primitive Church. There is no word in the New Testament that makes Apostolic Succession, as held by Dr. Gore, an article of a standing or falling Church.

Dr. Sanday reviews the movement towards reunion as evidenced in the publication of books on Christian origins, the pronouncements of the Lambeth Conferences and the great Conference at Edinburgh. He notes the conflict of ideals among students, and his object is to get at the facts in proper prospective. He is hopeful of the results of the World Conference on Faith and Order provided that the ground is well prepared for it and it knows what it is going to dicuss. He holds that it will take many years to examine scientifically and fully "the origin, history and validity of holy orders, and of the validity of the sacraments." His own contribution to the work is mainly based on the published monographs of Harnack, Duchesne, and Turner.

It would serve little purpose to enter upon a dissection of the views put forward by the three writers. We have read what they have said in their own words, and see that there is a marked difference between them. When Duchesne remarked: "Whether they (the communities) had one bishop at their head or whether they had a college of several, the episcopate carried on the succession." The great German historian commented: "As regards the beginnings this is incorrect." Mr. Rawlinson, who wrote with Mr. Turner's work before him, says: "It cannot be shown that in the sub-apostolic age there was not, at least in some localities, a stage of congregational independency due to the isolation of local communities from one another and the lack of any provincial organisation." He rightly concludes that apostolical succession in the literal sense cannot therefore be asserted as more than an historical probability. Common sense and the present condition of the most vigorous sections of Christianity plainly show that to claim as an essential of faith what is only an historical possibility is to set up human love of system for the manifest teaching of the Spirit of God.

The most interesting chapter of Dr. Sanday's book is that which treats of the prospects of reunion in 1912. He rejoices at the drawing together of the Scotch Churches, and he even finds in the Welsh Church controversy grounds of hope, for its tone in 1912 grew milder as it proceeded. "Is it not true," he asks, "that the spiritual temperature of the whole United Kingdom is rising? I would fain believe that it is, and that the signs of it are to be seen all around us." Youth is generally supposed to be the time of optimism, for the enthusiasm of the young has not been damped by experience. There is something exhilarating to find one so experienced as Dr Sanday seeing in our present conditions a rise in spiritual temperature. Let us hope that he is right in his diagnosis.

What is the best way to prepare for the reunion that Canon Sanday and his friends have at heart? He answers in one sentence, "To create an atmosphere. Reunion will come when this atmosphere has been prepared and we are ripe for it." Study of the conditions of the early Church will bring about the primitive temper. Acquaintance with the works of the Spirit as seen to-day will kill narrowness and make men realise that God works through many organisations of various sorts. Meeting together for prayer on a common level as Christians redeemed by Him we love and serve will do even more. The great problems are not solved in the study. Christianity is a life. The men who carry on the work of Christ and love Him above all others must be considered as members of His Body, His Church, and no man can be unchurched because of a "possible" defect in organisation. Where the Christ life is, there is something infinitely more important than "possible defects." We are grateful to Canon Sanday for what he has taught us, and the best way in which his lesson can be learned is for Christian men and women to unite *to manifest their unity* before waiting for the formal reunion of Churches. We *are* one in Christ without reunion. Spiritual unity, when manifested in brotherly communion, will advance the Kingdom. By joining in this communion we do our part in creating the atmosphere which is the first essential of reunion. In the creation of this atmosphere and its practical outcome, manifested unity and co-operation, the World's Evangelical Alliance had led the way, and after its sixty-seven years of honoured service to the Churches it is specially interesting and pleasing to find Dr. Sanday's views and those of many others of equal learning and influence so closely approximating to the ideals of unity for which the Alliance works.

T. J. PULVERTAFT.

World Missions and Unity.

Notes and Reviews.

The King and Missions.

Twice lately His Majesty King George has expressed his deep sympathy and personal interest in missionary work. He communicated his good wishes to the laymen of the Laymen's Missionary Union who met in Swanwick, and to the Wesleyan Missionary Society when it celebrated its centenary. On both occasions his words showed that he was not only speaking as head of the nation, but as a Christian man whose heart has learned the secret the missionaries are striving to teach mankind. When we recall the fact that fifty years ago missionary enterprise was considered the silliest of fads, and no public man of first-rate importance considered himself called upon to support missions, the change is wonderful. Governors of Colonies, great administrators, and leading soldiers all combine to speak good words for the men and women who have left home and country to bring the Gospel to those who know it not. The alteration in public feeling is wonderful, and we rejoice at the well-deserved tribute paid to our missionaries. We know that they have received no more than what is their due, but that is no reason why we should not be glad that their deserts have been recognised.

Queen Wilhelmina and Unity.

The Queen of Holland is a Christian lady whose good deeds are known to all her subjects. The simplicity of her life, and the quiet, unassuming Christian character, have endeared her to her people, and it is well known that she is personally keen on the spread of the Gospel at home and abroad. In November the Hague was the seat of the meeting of the Continuation Committee of the Edinburgh Conference. Her Majesty took the occasion to write to the Committee, and in her letter she cordially welcomed the members, and declared "her affinity of soul with the grand task that is aimed at by the continuation of the affairs of the Edinburgh Conference." Its desire for unity is re-echoed by her and by her subjects who aim to understand foreign nations as "faithful disciples of Him who came to serve." Her concluding words deserve to be written in gold: "My earnest wish is that the spirit of unity of all followers of Christ, members of His invisible community, may gain in intensity, and that our Saviour may direct our hearts and develop the strength of our combined prayer. May our zeal be inspired and sanctified, and we all be fitted for the several vocations to which Christ calls us individually, so that the sun of His truth may shine over the whole world, shedding light in the darkness of human misery and gladdening the hearts of all mankind with the ineffable richness of His Divine love."

The Meaning of the Message.

The gracious words of this royal letter show a true Christian heart. Queen Wilhelmina recognises that she, too, is called to serve Him who came to serve. Her Majesty realises that the invisible Church is greater than any visible organisation—it consists of those who know, love, and serve the Lord Christ, and are united to Him by living faith. The work of missions should go forward on lines that are inspired by this consciousness of unity in truth and love. The personal note touches the heart of the reader. It is the heart-to-heart talk of a woman who is a Queen and humble servant of the Lord Jesus Christ. Would that Her Majesty's spirit were the controlling aspiration of all mission workers! Could they all rise to see that the invisible Church is the Church that matters, and that it is their duty to display that inner unity in outward manifestation of the uniting Spirit, a great change would take place in the world. Can we not do something at this time to bring

this about? Most of the Churches have central buildings in our great centres of population. Would it not be possible for them to arrange to hold denominational missionary gatherings in one another's buildings? By so doing they would greatly enlarge the number of their sympathisers and break down dividing walls of human erection. If unity is to come through foreign mission work it must be shown at the centre as well as at the circumference.

The Church of England and Missions. The Anglican Church is awakening to its missionary responsibility. The Archbishop of York says that it is necessary to alter the whole orientation of the Church at home. "I am certain," Dr. Lang proceeds, "that the work in every branch of Church life at the present time is to get inward, to realise what you are for, before you go outside. It is only a consecrated Church which can hope to deal with these missionary problems in the twentieth century." It is recognised that the day of opportunity has come, and that home and foreign work is one. Home work reacts on foreign, and the Home Church gives the tone to foreign work. Nevertheless, there is a breadth about foreign work that is missed at home. An honoured Methodist missionary in China wrote to one of his connectional organs urging the taking of steps to bring about intercommunion with that Church—the Church of England, "which is the mother of us all." The editor, in a note, said: "The Anglican Church to-day is predominantly sacerdotal in this country, whatever it may be on a foreign mission station. Does Mr. Lyttle think that Methodism is prepared for a union which carries concurrence in that?" We leave the matter where we find it. We are convinced that the triumphs of the Cross in the foreign field are opening the eyes of many to the validity of all ministries blessed and owned by God.

Home Conditions and Missionary Work. A Lady Medical Missionary in India writes: "The husbands and sons of our patients are going to England; we hear of their doings in long letters written home. They tell of the broad, clean streets, the high houses, and the beautiful country; they do not write of the beauties of Christianity. Do they return from England better? No, often worse. What answer can we give then to the eager questioning of the women: "If England is a Christian country, why does this happen or that?" This a serious point of view, and lays an obligation on us all. If we at home could only determine to lay aside the sectarian spirit, and those of us who hold the central truths of Christianity and rejoice in the freedom Christ gives made up our minds to work together and understand one another, a great revolution would be worked. It is easy to talk of unity at a distance—we must have unity at home.

The Wesleyan Missionary Centenary. At the closing meeting of the most successful Centenary celebrations, 250 men and women who had seen active foreign service sat on the platform. At one of the gatherings representatives of many missionary societies were present, and among others the Secretary of the Church Missionary Society spoke. We notice the absence of any one from the societies that represent the sacerdotal side of the Church of England, although many of that side know and acknowledge the good work done by Wesleyan missionaries. A speech by the Rev. G. G. Findlay struck a deep note when he referred to the wider unity of mankind which is being brought about by science and commerce, which are like shuttles in the hands of an unseen Power, weaving the destinies and uniting the sundered nations of men into one vast unity. "Either Christ or the God of this world must occupy the conscience of humanity, and this called for haste and co-operation." The need is manifest, it is recognised, and cannot we do something to bring it about? A false, shallow unity is no good. A unity of those who are divided on what constitutes a Church can never bring about real heart unity. Those who are one on essentials can and ought to unite and show their oneness in Him who makes them one. This is really the unity that matters and for which no sacrifices are too great, if there is hope of attaining it.

Indian Mass Movements. In the Punjaub the remarkable non-caste mass movement continues. It is reported that an average of 300 baptisms a day takes

place, and that the greatest need is felt for properly trained native teachers. The missionaries cannot keep pace with the work of instruction, and very many of those whose earnestness cannot be denied are imperfectly instructed and need the steadying influence of training if they are to be kept loyal to Christ and His truth. The presence of Roman Catholic missionaries is a disturbing element, and some of those who have been led to join that Church have come back to the Reformed Church. Nothing like what is occurring in the Punjaub has been seen outside Uganda, where a nation has been won for Christ. Conditions in India are very different and the requirements are most pressing. As a recent visitor said on his return from the East, "We are in for something very big indeed. The power of God is being shown among the nations, and there is a laying bare of the arm of God among the great nations of the East."

The Neglected Continent. The Rev. and Mrs. Alan Ewbank have returned from a tour among the South American Missionary Society's workers. They have been deeply impressed by the boundless opportunities for work and by the devoted labours of those who have responded to the call for service. Striking testimony has been borne to the influence of the Gospel among the Indians by a firm of merchants who have a factory in the midst of native territory. The vitalising and regenerating power of God is seen in the altered morality and character of the people. Mr. Ewbank stated that atrocities of the Putumayo character had been going on, and were still going on, in other parts. The best way to put an end to them is by giving them the Gospel and preventing them entering the torture territories. The South American Missionary Society and the Evangelical Union of South America have been cheered by the near approach of religious liberty in Peru. New opportunities mean fresh expenses, and it is melancholy to think that while Great Britain receives £50,000,000 a year from South American investments, only a sum of at most £40,000 a year is given in support of South American missionary work! The greater part of this comes from those who have no pecuniary interest in South America.

South American Religion. Professor Blakeslee, writing in the New York *Outlook*, gives a terrible picture of the blasphemy and irreligion in South America. He describes the ribald processions of students who mock at the religion professed by the State, and shows how the Roman Catholic churches are deserted. "The character of the priesthood is not such as to attract or inspire. Notwithstanding many individuals of consecrated lives, it is yet true that the clergy as a whole are neither devoted nor spiritually minded, while a large proportion of them are immoral. The general condition of the Church is a sad contrast with that of the United States." He mentions the fact that Liberal Roman Catholics are most anxious to see Protestant missionaries at work in order to stimulate the Roman Church to better things. Undoubtedly the greatest problem in South America is to reconcile religious profession with right conduct. The Church of Rome has failed, and the need of the continent is even greater than that of many pagan lands.

A Missionary's Thankfulness. Dr. Campbell Morgan tells how Gipsy Smith, Mr. Dan Crawford, and he were walking up a hill arm-in-arm, when something was said about Mr. Crawford's return to the "long grass." He suddenly broke away from his companions and faced round. Looking at them he said, "Thank God, I shall never see you two men again—until we meet on the other side." There is something strange in this incident. It is different from the temper of those at Miletus, who sorrowed most of all that they should see St. Paul's face no more. On the other hand, it is the true missionary spirit. Mr. Crawford evidently feels that he must spend and be spent in the service of God amid the African people, and for him "to live is Christ and to die is gain."

The Indian Missions' Centenary. One hundred years ago the first Indian missionaries of the Reformed Churches began their work. The work was small and poorly organised until some fifty years ago, when, after the Mutiny, the call of India was heard. Of the eighty-two

American and British societies now at work, only nineteen began before the Mutiny to labour for the conversion to Christ of the three hundred million inhabitants of the dependency. Last year the Indian Year Book reported that an Indian Church exists consisting of 1,617,000 souls, of whom 568,000 are communicants. 5,200 missionaries are at work, and associated with them are 34,458 Indian workers. 576,916 pupils are under Christian instruction, and a million copies of Bibles or Scripture portions were circulated last year in sixty different languages and dialects. These figures are stupendous. They are a cordial for drooping souls, and give us the strongest ground for hope in the future. May we add that although we are not blind to dangers that now threaten Indian Christianity through the spread of Western criticism of the Bible, we believe that God will keep His children from harm.

Ki-ku-yu and After. The action of the Bishop of Uganda in administering the Lord's Supper to non-Episcopalian missionaries is not to be allowed rest. It has been challenged in the name of Unity, and the Cambridge "Comment and Criticism" writes: "This action of the present ecclesiastical authorities in Uganda is calculated to do harm to the cause which they desire to further—the cause of Christian unity. In this matter of reunion there are real problems to be solved, and they cannot be solved by the isolated action of individual Bishops. The Bishops who took part in the proceedings in Uganda, in their effort to hasten union with other religious bodies, have struck a blow at unity within their own Church." This calls for one comment only. Is the unity attainable within "their own Church" by silent acquiescence in teaching that which is not contained in the Gospel, and is it acquired at the cost of wider separation from the great mass of Evangelical Christians?

Dr. Mott's Tour. The great advocate of missions has returned from his Eastern tour alive with a sense of need, and determined that nothing can be left undone that can possibly be done without inflicting great damage on the future of missions. He was specially impressed by the part the native Christians took in the conferences arranged for him, and he was greatly cheered to see how their European brethren were influenced by their contribution to debates. The East is awakening from its long slumber, and the decisive hour has come. In Japan the pendulum has swung back, and there is a longing for Gospel truth that must be satisfied if the Empire is to persist as a moral force. Japan moves with lightning-like rapidity, and the great problem of missionary organisations in the present crisis is to adopt methods to meet Divine leadership, and by so doing to follow the beckoning hand of God.

The Church of Rome and Missions. Last year the great central missionary organisation of the Roman Church collected from all over the world £320,000, and of this sum £124,000 came from France. The United States sent £73,000 and Germany £39,000. Ireland sent double the amount contributed by England—in fact, it sent £2,400 more than was forwarded by Spain. It must not be thought that this represents anything like the mission work of the Vatican. The religious orders have their own missions, and many special missionary societies exist that are unrecorded in the ordinary statistics of the Roman Church. Nevertheless, it is broadly true that Rome has not expanded its missionary effort in anything like the same way that Protestant missions have grown.

A Tyndale Monument. A monument to the great English translator has been unveiled in Vilvorde (Belgium), the site of his martyrdom. Let it be said to the credit of the Roman Catholic Town Council that its members unanimously agreed to the erection of the monument, which was the project of the late Dr. Bullinger. As a memento of the event many copies of the French and Flemish translations of the New Testament were distributed. Much good evangelical work is being done in Belgium, and we have before us an account of the missionary effort of the United Reformed Church, Belgium. This work has been passing through a time of trial owing to lack of financial help, and the best way to carry on the movement for which Tyndale gave his life is by helping forward the evangelical preaching that is doing so much for Belgium.

Unity and Unification; or, Christian Love—the Cause of Unity and Harmony.*

By the Rev. Alfred Thomas, M.A.

(Vicar of St. Barnabas', Newcastle-on-Tyne, and Hon. Sec. of the Jesmond Conference.)

ONE of the most refreshing features of modern Christian life is the growing desire visible on all sides for the spirit of unity as distinct from a rigid uniformity, leading "old men to dream dreams and young men to see visions." In 1908 the Archbishop of Canterbury said: "There is no subject of more general or more vital importance." In passing, it is questionable whether a rigid uniformity as a concomitant even of corporate re-union is at all desirable, for this would be a dull world if every bird were a sparrow and every flower a rose. All honour to the World's Evangelical Alliance, the Student Volunteer Movement, the National Church League, the Lambeth Conference of 1888, the Pan-Anglican Conference, the Edinburgh Conference, and other similar institutions and agencies, operating as they do in different spheres and on different bases for what has been achieved in the direction indicated. The foregoing is a proof that the spirit of Christ, which is the spirit of love, is being afforded fuller play, and is in part an answer to His prayer (St. John xvii. 20, 21), "That they all may be one—that *the world may believe that Thou hast sent* Me." This passage manifestly teaches us that believers may be many and yet one—one and yet many. Many members, but one body; many bodies, but one spirit; many believers, but one spiritual community. They are to be one with each other—with Christ and with the Father. Their union is to be universal, irrespective of time, in spite of separation as regards place and distance, physical, mental, social, spiritual, and circumstantial differences. The union is no sham, but a real one. Perfection is its goal, although gradually attained. Nothing short of this is the import, scope, and ideal of this grand union, of which Christ is the Author, President, and Inspiration.

It is a standing reproach that the cause of ecclesiastical and denominational unity has not hitherto made more rapid progress, and although we are still suffering from arrested development, there is certainly no justification for Bernard Shaw's recent dictum, "that there has been no progress since the cross." This is suggestive of a much longer sleep, on his part, than that of Rip Van Winkle in the legend of Sleepy Hollow.

"We must never forget, however, that our unhappy divisions have been kindly overruled by a forgiving Providence. and duly appreciate the actual benefit that has accrued from their existence. The rivalry of the different bodies has been a stimulus to thought and activity, and preserved the Church of God from a hopeless stagnation, the invariable badge of uniformity, Besides this, as has been pointed out, our divisions themselves have undoubtedly led us to seek a higher ideal of unity, a more comprehensive vision."† But a higher and nobler incentive than this exists.

If you look outside the pale of the Anglican Church you find well-known instances, in Nonconformity, wherein there is a practical recognition of the need of organic reunion, or at least of more unity and harmony amongst certain sects and denominations. The reunion between two Scottish Communions and several branches of English Methodism are cases in point. To quote one of their writers on the subject of the canker of denominationalism: "A hard and fast denominationalism is a dead survival of a past state of affairs; a body of death that will kill the Churches if they persist in dragging

* Substance of a paper read at the Fifty-third Annual Conference of the Evangelical Union of the Diocese of Carlisle, October, 1913.

†Extract from "*The Problem of Unity*" (World's Evangelical Alliance, 19, Russell Sq., London).

it about with them." With imperialism and centralisation in the air everywhere, small wonder that competing denominations within crowded areas are at their wits' end to maintain their existence, and have to resort to undignified if not positively wrong means of raising money. We speak of "struggling" Churches in towns and villages. In many cases this struggle is worthy of our deepest sympathy and most practical aid. But in as many others it is merely a matter of keeping alive a competitive denomination, which has lost its grip on the age. The number of existing sects, the majority of whom are united on the fundamentals, and distinguished by such slender differences, is one of the chief reasons why thousands heed not the Church's call to reconcilation with Christ, and service for Christ. Union is strength, disunion is weakness. "The present schismatic condition of Christianity is utterly contrary to the will of Christ." Over and above the need of economy of power there is a haunting cry for more workers for the mission field (whilst Mohammedans are seizing some of the ground) which must not fall on deaf ears. The first disciples, whatever their failings, were strong in loving unity, and reflected the glory of their Christianity and of the Divine nature. Few as they were, they consequently effected almost unparalleled success in the evangelisation of the world and elicitated the admiration of infidels—"See how they love one another." Let the Church become if only proportionately united, and such evidence of Divine love and truth will be brought to bear upon the world as will be simply irresistible, as exemplified by the rays of the sun or the united drops of the ocean. It is noteworthy that amongst those who persist in facing practically the question of the reunion of Christendom, there is now an admission that any scheme must contemplate our Free Church Brethren: meanwhile with a fixed determination, by means of unceasing prayer, a sustained endeavour and an unquenchable optimism, we must press forward in this Holy Crusade for increased unity, if not for some form of corporate reunion, for "with God all things are possible"; with that blessed watchword in mind, "endeavouring to keep the unity of the Spirit in the bond of peace." The unity of believers as such is always possible and largely an accepted fact. Its model is the mystical union of the Father and the Son. "As Thou, Father, art in Me and I in Thee" (St. John xvii. 21). There is the union of *nature, essence, and life*. Believers are partakers of the Divine nature, and the new nature and life are the same in all. There is *unity* of *mind*, as seen in striving for the unity of faith. There is the *unity of heart*, for believers are to be one in heart, sympathies and love, the bond of perfectness. Add to these the unity of will and purpose, likewise that of character. As the Rev. W. Fuller Gooch has indicated, "It is interesting to note that the word *unity* occurs only three times in the Holy Scripture. Once in the Old Testament (Psalm cxxxiii.), 'Behold, how good and how pleasant it is for brethren to dwell together in unity,' and twice in the Epistle to the 'Ephesians' viz.:—Chap. iv. 3 and 13. Here you find the word used in relation to two great facts, viz.:—the unity of the spirit and then the unity of the faith. Verse 13 of the chapter named also incidentally supplies us with one of the reasons why there are so many divisions of thought and differences of expression of belief in the Christian Church, *in that the perfect has not yet come*. Another reason is that of our environment. Training, temperament, and association powerfully influence our minds and bias greatly our teaching and all our learning in the School of Divine Truth."

Tourists who have travelled through northern Italy are invariably loud in their praises of Milan Cathedral, which looks more like a dream of heaven than a creation of the earth. When one gazes from the vantage ground of the roof he beholds a dazzling array of pinnacles and spires; but as the eye turns northward to the snow-clad Alps, it discovers other more entrancing adornments, the direct work of the Creator Himself, clothed with the ever-pure white garments of the sky. Greater glory always waits on an enlarged vision. Remember this, you who love the vision of Christian reunion.

But is reunion really possible? Side by side with thinkers and workers and their varied schemes for unification and consolidation of all our Christian forces, there are other leaders of equal eminence who look upon such a project as a figment of the imagination or the mere delusion of a dream. They contend that organic reunion is impossible, and prophesy that the Anglican Church will experience disruption if overtures of the kind are made to the Greek or Roman Church.

Nevertheless there are some earnest souls, greatly daring, who regard the subject as a practical one, inspired by certain prayers, precepts, and passages in the New Testament, which are an indisputable warrant for thought and action. Could not Anglicans, Presbyterians, and Wesleyans, as being so closely related, lead the way and contrive some basis for negotiation? There are rocks some distance ahead to be carefully avoided, such as mediævalism, Unitarianism, or an eviscerated Christianity.

It would be folly not to take full cognisance of the stupendous difficulties to be overcome. First and foremost, there is the question of episcopal government. On the one side there is in the English Church, the powerful combination whose strong conviction is that Episcopacy is of the *esse* of the Church, whilst, on the other hand, many of the greatest Anglican scholars hold the contrary view. The fact of the divisions of Protestantism is also an obvious obstacle. The lack of a sense of the need of or desire for authority characterises some sections of the Church of Christ.

In contradistinction from Rome, alleged to present a solid phalanx to the world (by reason of the mailed fist in the suppression of personal liberty and denial of the right of private judgment)—though some of those who are familiar with the inner workings of that communion, as a matter of fact, sorrowfully admit the prevalence of unhealthy rivalry and jealousies between the various orders—the finger of scorn is pointed at the Anglican Church owing to the ritual troubles which beset her from time to time, to the intense vexation of earnest souls, who deplore with all their hearts the waste of time and energy as regards non-essentials thus occasioned, and cry, "How long, O Lord, how long?" So much so, that a missionary bishop once remarked that when he came to England and found Christians quarrelling about mere millinery, it seemed as if one child were being burnt to death in one part of the house whilst the other children, knowing it, were playing in the nursery. Truly the periodical disputes indicated are a most serious barrier to unity. Clearly, renunciations, eliminations, modifications, additions, and, above all, mutual accommodations, which do no violence to the verities of the Christian faith, will be needed on the part of all concerned.

Yea, within the Establishment the greatest drawback is the struggle on the part of equally earnest men of various schools for what they respectively deem to be the truth or correct as a practice, each group selecting its own premise, touch-stone, or seat of authority. I hesitate to dogmatise upon a controversial subject perpetually perplexing the minds of the highest authorities in our Church, Episcopal and otherwise, who are anxious not to crush out the ardour of some, and to give room for elasticity of method on the part of others, but it seems to me that no better "terms of reference" can be found than in the Bible itself. No more suitable period can be recalled than the first five centuries in preservation of the purity of faith and for guidance in other Church matters. But here again let us not be welded, as believers in a progressive revelation, indissolubly to the old order of things, the cause of much mischief on the part of those who think that everything mediæval must perforce be good. Whatever quibble may be raised, the fact remains that if each clergyman unreservedly respected his formal adhesion to the 39 articles wherein (together with the creeds and formularies of the Church of England) her doctrine and practice are expressed, peace would be wide-spread. Our harassed Bishops would sleep more peacefully in their beds, their cherished schemes would progress by leaps and bounds, and our beloved Church would become the mightiest force in Christendom.

Unless a thirst be created for, or pandered to, the dramatic and spectacular in worship, I am convinced that large masses of the people prefer a simple ceremonial, though "all things must be done decently and in order." To my mind epoch-making changes are afoot in the English Church. The old landmarks are shifting, and we may soon witness a re-grouping of earnest souls, the emergence of new schools in the Establishment. Yet I see a large and new central body in process of formation which will incorporate the best characteristics of the existing schools in the English Church at the present time. Let the process of evolution be natural. Do not let us unduly accelerate the pace, however feverishly anxious we may be to set our house in order. All schools have their limitations, and as a result of an undue emphasis on the Incarnation, unconsciously fostered by disciples of Bishop Westcott (who in a sense re-discovered this fundamental truth), I fear for some years many clergymen have laid so much stress on the Incarnation that the Atonement was somewhat ignored.

The Evangelicals, though, alas! not with the intensity of their ancestors, proclaim the Atonement as being of primary importance. Why should these have become almost the distinctive doctrinal badges of these schools? Both truths should have been appraised at their relative value by all, as interdependent and complementary. In more recent years evangelists of the school of Canon Body have recognised the due place of both in the Divine economy, which is the reason for the success

attending the missions held by them from time to time. While our High Church brethren are realising the force and power of distinctively Evangelical truth, the Evangelicals have acquired a respect for the beautiful and increased reverence in worship, as seen in their more artistic churches, an imperative need in this æsthetic age.

In minor matters there is much we can learn from one another. If responsible High-Churchmen would but realise that we Evangelicals regard Roman semblances as being usually roads to Rome, a considerable amount of misunderstanding would disappear. Forgive my expansion of this part of my subject, but the suggested designation of this paper is expressive of a profound truth and largely of a self-evident proposition, and I feel there is a real need for a frank and fearless analysis of present conditions, for the modification and settlement of which the love of Christ is, after all, the chief and most permanent solvent. The controversies into which we Evangelicals are called upon to enter from time to time are not necessarily breaches of charity, for Christ Himself was a controversialist for what He knew to be the Truth, and we are exhorted to "contend earnestly" for the same. Controversy is a disagreeable necessity, yet we long for the time when "Ephraim shall no longer vex Judah, nor Judah Ephraim." The real danger lies, not in creating dissension by denouncing erroneous teaching and practices, but by condoning them in silence. There can be no real unity without oneness in the faith. Nevertheless, it is well for us to work hand in hand with those who differ from us in our own Church and outside on the several different platforms which, thanks be to God, are still available and increasingly so, when Christendom is seen at any rate to be temporarily reunited, especially, as regards Missionary, Social, and Temperance questions. We must co-operate even before we settle all our doctrinal ecclesiastical differences. The world is dying and we must take the Gospel to the world. We can only do it adequately as we are one. When we lift up our voices at Ruridecanal meetings and Diocesan Conferences, as we are always bound to do, in order that the Evangelical position may be duly represented, we can express our opinions firmly and yet in a spirit of love. At the same time it is altogether unwise, I repeat, to quibble about non-essentials. If the web of essentials and non-essentials could be unwoven and the true groundwork of the true faith generally recognised, a great step forward would be taken. I plead also and still more strongly for unity and harmony amongst Evangelicals ourselves. Leaders must be found and loyally supported. Our forces in the Church militant would be far more strongly entrenched had there been more of this spirit in the past. To employ threadbare similies, we are far too much like a bag of marbles or a rope of sand instead of being, as the present Bishop of Newcastle once said, "a cluster of rich grapes." There is a vital necessity for a growing appreciation of the advantage of the corporate spirit in the Church and in the school to which we belong.

The dangers, then, of which we must beware, are suspicion, a morbid introspection, and self-depreciation. We must not waste our powder and shot in the defence of obsolete customs and effete shibboleths. As the Rev. R. C. Gillie says, in his recent production on the subject of Evangelicalism: "A great heritage may be wasted through mistakenness as well as by recklessness. An estate, though carefully cherished, may be impoverished through blindness to opportunity. Is not this the time—a veritable day of Armageddon—when we should in love unite on a few great and vital facts of the faith, however much we conflict in minor judgment? It is told of Cardinal Newman that he met again an old friend, a clergyman of the Church of England, after the lapse of many years. In the crowded assembly the long estrangement was somehow obliterated, and the souls of the two friends leapt to each other, and they drew aside into an alcove for a brief conversation. The clergyman ventured to say, 'Cardinal, why did you leave us? We never could understand.' The answer came after a moment's pause, 'Because I desired a horizon to my theology.' That," continues Mr. Gillie, "I suppose, marks the dividing line. Some of us are content if we are sure of the centre; others are miserable unless the whole circumference is clear. There must be no vagueness. Is this the dividing line between the two schools of Evangelicalism, the Old and the New? Then surely the older school is wrong. With such a centre, a centre that is the heart—even Jesus Christ—it ought to be content, aye, and more than content, high of courage, and strong in comradeship, though parts of the circumference are blurred and we read them diversely. The new school does not refuse to the old its views of the horizon, it only asks to be recognised as loyal where loyalty is vital." Professor Denney has suggested recently that the symbol of the Church's unity might be expressed thus: "I believe in God through Jesus Christ, His only Son, our Saviour." It is significant in its silence as well as in its utterance. Many would prefer as a working basis—in matters of faith—the Apostles' Creed, the Lord's Prayer, the Ten Commandments, and two Sacraments. Social reform, always a unifying cause, must no longer be a subject of

mere academic interest in church debating societies, as is so commonly the case with modern Evangelicals, unlike their more robust fathers. This has its obvious bearing upon the working-man's attitude to Christianity at home and the progress of Christ's Kingdom abroad as well as industrial problems in other lands.

Our contribution to national life as Evangelicals in these days of materialism, moral degeneracy, insensate pleasure, and emasculate views of sin—that canker of the heart—is indispensable. This is admitted by all sects. Let us unitedly answer the call, taking our stand "where the battlefield really lies." Surely, too, as between Christians as individuals, the present requirement is for more *love*. I am not now thinking of any special denominational or ecclesiastical relationships. This is the true note of the Church at large. The ultimate test is love. Where is the man who really loves his neighbour as well as his opponent because Christ has loved him and as Christ has loved him? There in the noblest form is the true Christian. What are we doing individually to promote that peace and unity among Christians in general, which depends not upon absolute uniformity of worship or identity of dogma, but upon fervency of love? What are we doing personally to make mankind, and especially those with whom we associate most closely, healthier, happier, and holier? Those of us who most carefully scrutinise thoughts, words, and actions will scarcely be able to lay much flattering unction to souls as the result of such analysis. Those unworthy suspicions of the motives of others, those pitiable jealousies at our neighbour's advancement, that diabolical gloating over what brings shame or loss to others. Are thoughts of this kind unknown to us? Moreover, those impatient rejoinders which seem to imply that the whole world is bound to satisfy us, those outbursts of anger when our wills are crossed, those harsh criticisms of the conduct of other people, that readiness to repeat what is discreditable to our neighbour without any certainty that it is true or that any good can result from its repetition, that social snobbishness which is strangely so characteristic of some otherwise pious people, and the cause of much of the unrest amongst the masses. Can we honestly plead "not guilty" to each of the counts in this indictment? Ought not that sublime phrase of Christ to haunt our souls: "A new commandment I give unto you, that ye love one another"? Again, if we contrasted, on the basis of a rough calculation, the period of time and amount of energy day by day expended upon unselfish attention to the wants of others and that devoted to the promotion of our personal interests and self-gratification, what kind of a balance sheet should we present to our consciences and God? How many of our prayers are directed toward the alleviation of the sufferings and the strengthening of the characters of others? In short, the love of Christ does *not* constrain us. Thus the new commandment is only fitfully and feebly fulfilled by us all. Perhaps in our best moments we view with indignation the animosities which separate class from class, with deep sorrow the perpetual discord between capital and labour, and with contempt the controversial bitterness which divides Christian from Christian. But we forget how largely our own lack of the spirit of love, unity, and harmony has contributed towards perpetuating the obstacles which still hinder the realisation of the Divine ideal of "one flock, one shepherd." Learn afresh the meaning of Chalmers' celebrated phrase, which, though hackneyed from frequent quotation, still stands for a great truth; I mean, "the expulsive power of a new affection." The exhibition of mutual love was (as is evident from a well-known passage of Tertullian) early recognised as distinguishing Christians from the unbelieving world. It was felt that Christianity was a new and beneficent power in human society.

"Your Master made you all brethren." Such was the exclamation forced from the beholder. "By this shall all men know that ye are My disciples, if ye *have love* one to another." I conclude in the words of the annual and universal invitation to Prayer and Intercession sent out by the World's Evangelical Alliance, whose watch-word is "Oneness in Christ," like that of the Keswick Convention at whose refreshing springs I myself drank last year. "The call for Unity from the Mission Field becomes every year clearer and more insistent. The Christian Church can only be strong and efficient when presented as one in faith and love. Do we not, therefore, need to intercede for Divine guidance to enable the Churches in the presence of heathendom to combine, so as to lay rightly the foundations of the coming Kingdom of God? Is not this also the time for us to regard our personal preferences to be less important than that which our Lord approves, prays for, and commands? Shall we not, therefore, so long as conscience is not wounded or the truth of God not impugned, discriminate between essentials and those non-essentials which may be a bar to Unity, and (as never before) come together for humble prayer and intercession?" Through the exercise of prayer may we all come into the unity of the faith and the knowledge of the Son of God.

The Christian Hope of Advent.

THE New Testament bids us again and again look forward to the Second Coming of Christ as the great central fact of unfulfilled prophecy. There is no other solution than this for the puzzles in the world, no other key to the Divine plans for the world. Leave out of sight the promised fact that the Lord Jesus Christ is returning, and the whole course of the world is in confusion; hold that fact as a light on the world's dark turmoil, and all falls into its proper order.

Now as to the fact that the Lord Jesus Christ is coming again, you will remember how that was told to the watching disciples by the angels on the day of our Lord's ascension, when, as in Acts i. 11, we hear their message: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." It would be hard to find more distinct language, more clear, unmistakable terms than these, to tell of the great fact of the Lord's intended return. The form and manner and place of His departure shall be those of His return. The Mount of Olives shall be the place to which He shall come: "His feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 4). The same human body in which He went shall be His, and the same clouds of heaven shall surround Him at the time of His return. Consider how distinctly this fact of the Lord's return is foretold in various places of the New Testament. Parables tell us that He is like one who has gone into a far country and will return. Old Testament parallels to the day of His coming are found in the crises in the lives of Noah and Lot. Many direct assertions abound in the writings of the Apostles to affirm this same fact: "Behold He cometh." The Second Advent is the key to the whole of the New Testament prophecy. But if He is coming again, it is surely the most important event that can affect the whole world. The Lord is coming again to this world of ours, coming to reign over it, to make the rival kingdoms of it His kingdom, to cast out evil and to establish righteousness; coming to begin a thousand years of the reign of peace. If this is true, and we say every Sunday in our Creed that we believe it, it ought to be to us the most important event to which we can possibly be looking, and the light in which we should learn to govern our lives.

When Christ does come, how will it affect the world and those who are in it? To answer this we should look at the world as divided into three great sections, as given us in 1 Cor. x. 32: "The Jews, the Gentiles, the Church of God." There you have a Scriptural division of the inhabitants of the world, and every soul in the world comes under one of these three headings. His coming has a different purpose, and will have a different result, for men according as they are found under the first, second, or third of these divisions. Moreover, when He does come, it is pretty clear, according to the Divine teaching of Scripture, that it will be in distinct and distinguishable stages. We may take an earthly illustration to help us, in the restoration of Charles II. You know that he came back to this kingdom, which he claimed as his own. First of all, he had close, intimate communication with those who had long been wanting to bring him back, and preparing for his coming: they are the first to meet him at his return. Then, on his arrival, he has to deal with those who opposed him and rejected his claims. And finally he commences his government over the whole land. He passes judgment on his opponents, distributes rewards to his faithful followers, assigns honours to various friends, and takes full possession of the whole dominion.

This merely earthly illustration shows us apparently just what the Lord is coming to do. First, His coming will concern and touch His true waiting people, the inner circle of what is named "the Church," in which as a whole the tares are now mingled with the wheat. Then it will affect the people of Israel, still God's chosen nation, and kept distinct for a wonderful service to God in the future. And, lastly, it will affect the kingdoms of the world over which He is coming to judge and reign.

In giving the particular details about His coming it is necessary to speak with all caution and without dogmatism. Though we may easily find out the various details which are plainly written, it is particularly difficult

to fit them exactly into the order in which they are to take place. The various facts connected with His return are given in different parts of Scripture; but how those many facts succeed one another in order of time can only be given tentatively. The following is suggested as a probable description of the Coming and the order of the chief details in its stages.

In the well-known passage of 1 Thess. iv. 13-17, we find the foremost statement of the grand event of the Lord's coming, spoken there for the special purpose of conveying comfort to those who are sorrowing for dear ones who are asleep in Christ: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even them also which sleep in Jesus shall God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the Coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

I do not think that any unprejudiced, simple mind, reading those verses, could have a shadow of doubt as to what they mean. The day is coming of the Lord's return; and then while He is in the air, coming in the clouds of heaven, the dead in Christ shall rise first. That is called "the first resurrection." There is another resurrection to follow a thousand years later (Rev. xx. 5, 6, 12), which will concern those left out of the blessing of this first one at the Return of the Lord. Immediately after this raising of the sleeping saints, the waking and watching saints, changed and transfigured into the likeness of Christ, shall be caught up with the risen saints to meet Him in the air.

The next step in the Return seems to be the scene described in Rev. xix. 7-9, "The marriage of the Lamb is come, and his wife hath made herself ready. . . . . And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Apparently here, immediately after the rapture of the risen and the transfigured saints, that great feast will be held, the antitype of the parable in Matt. xxii. 1-14; and there the final and perfect union between the Lord and His people will take place.

The third step follows immediately after the supper, which is written in Rom. xiv. 10: "We shall all stand before the judgment seat of Christ." What does this judgment seat mean for those who have long been the Lord's people, and to whom the promise belongs: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation [Greek, judgment], but is passed from death unto life"? Are they now, after all, to come before the judgment and be in doubt as to their salvation? By no means. It will be no question then as to whether they are saved or lost, pardoned or unpardoned; that was settled when they believed in Jesus. But here they are coming to the "umpire's seat"—for such is the exact meaning of the word "judgment seat" in this verse; in the Greek, "bema." He who has long ago saved His people and given them service to do, "to every man his work," and provided the grace and power by which that service can be rendered, is coming to sit on His seat as Umpire. Then He will reward them, will give the prizes for the race, will distribute crowns to those who have deserved them—crowns of righteousness, life, and glory. He will say to one, "Well, thou good and faithful servant, because thou hast been faithful in a very little, have thou authority over ten cities." And to another, "Be thou also over five cities." "Then they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3). That will be a wonderful rewarding time, a time worth working and looking for, a time when perhaps the greatest reward of all will be to see that the Lord is pleased with His servants, and the service we have rendered, despite the feebleness and faultiness of it all.

So then the Coming of the Lord will mean for the Church of God: the resurrection, transfiguration, and rapture of the sleeping and the waiting saints; the marriage supper of the Lamb; and the Umpire's seat of the Lord Jesus. Those whose service has been wanting will lack the rewards of the Lord; those who have above all aimed to please Him, shall have His "Well done" spoken to them one by one; for as the Apostle tells us in 1 Cor. iv. 5, "Then shall every man have his praise of God" (R.V.).

Next we turn to the second section into which we see the world's inhabitants are divided, the Jews, the people of Israel, God's chosen race. In their case let us remember that in this dispensation, as Rom. xi. tells us, Israel as a race is rejected, though as individuals they are still being gathered into the Church and being saved. They are not now the sole recipients of God's revelation, and the sole messengers of it to the world around. But the time is coming when all that will be changed. It is all marked out for us. Luke xxi. 24 reads: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." And Rom. xi. 25 again:

"Blindness in part is happened to Israel until the fulness of the Gentiles be come in." Mark these two things: Jerusalem down-trodden until the *times* of the Gentiles run out; and Israel as a nation rejected, until the *fulness* of the Gentiles be gathered in. When the Gospel has been preached to all nations, and when all those souls out of all kingdoms and nations of the world, that are destined to be gathered into the Church of God, have been brought in; then the foot of the Gentiles will be lifted off Jerusalem, and then "all Israel will be saved" (Rom. xi. 26). There are terrible chastisements and punishments to fall upon them, even more than apparently they have yet endured. But in the end, "all Israel shall be saved." That is something the like of which will not be seen in this dispensation. In the Old Testament times there was a called nation with a saved portion in it; in the New Testament times there is a called Church with a saved portion in it. But then there will be a saved nation; and, finally, a saved world.

When Christ thus comes again, and His feet rest upon the Mount of Olives, and He comes to reign over His people, then all those prophecies are going to be fulfilled which are yet waiting for their time. That is why Israel is being kept separate as a race to-day. You known how you may pass a man in the street and say, "That is a Jew." In every other case where a nation has been scattered among other nations, it has become absorbed and its identity has been lost among the nations where it dwells. Take our English race as an example: you cannot say to anyone of our countrymen, You are an Angle, or a Norman, or a Pict, or a Jute, or a Dane. All these racas have amalgamated, and form one British race. That has been brought about in less than 1,500 years; but for 2,000 the Jews have been scattered over the whole world, and yet you know them in a moment to-day. God is keeping them to fulfil this promise; and every Jew you meet is a proof of that fact. God's purpose is that all Israel shall be saved, according to the "new covenant" of Jer. xxxi. and the wonderful promises of Ezek. xxxvii. and Isa. lxvi. 19-23. They are then apparently to be the missionaries to bring every soul in the world to hear of the grace and glory of God.

Lastly, in the third place, we have the Coming of Christ in relation to the Gentiles, who are neither in the Church nor belonging to Israel. This will include all the people who have deliberately rejected Christ, such as say, "We will not have this man to reign over us" (Luke xiv. 14): or in the words of the Psalmist, "Let us break their bands asunder, and cast away their cords from us" (Ps. ii. 3). They will not have God; they hate Him and His Son. But they must meet Him; and His Coming has to do with them. Besides these there will also be multitudes who will not yet have heard of Him; for millions among the nations will not have heard the Gospel, though to their nations in part the Gospel will have come as a witness. To them it appears that the wonderful passage of Matt. xxv. 31-46 belongs: "When the Son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations." All nations refers to the Gentiles; and He will judge them as the introduction to the thousand years of His reign of peace. After His judgment upon those who have rejected Him, then will come the fulfilment of the prophecy of Habakkuk ii. 14, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea": the whole world shall know Him from the rising of the sun to the going down thereof. Not a single person shall be without the knowledge of Christ in that glorious day. Satan shall be chained, and the evil that comes from him shall be cast out of the world. There shall be a reign of peace for a thousand years under the personal rule of Christ and His people. At the end of the thousand years Satan will be loosed, and there will be a last outbreak of evil; then the great white throne of judgment will be set and the eternal reign of God will begin (Rev. xx. 1-5, 7-15).

These are the details in the order in which they will probably come. Now what is to be the practical outcome for us? St. Peter tells us in his Second Epistle, iii. 14, "Seeing that ye look for such things, be diligent, that ye may be found of Him, in peace, without spot, and blameless." And St. John says, "It doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself even as He is pure" (1 John iii. 1-3).

Shall we not ask of God for ourselves, now, and day by day, that we may learn to live in the hope of His coming? When we say, "Thy kingdom come," we should mean two things: a present spread of His kingdom in and over believing hearts; and also a speedy coming of His kingdom over the whole earth. It will be the greatest blessing that the world can have; and so we long for it. And because Christ is coming, we will endeavour to purify our hearts, to seek first the kingdom of God and His righteousness, and trust to Him in our every need for His promised supply; that so we may be found in peace, without spot, and blameless.

HUBERT BROOKE.

Books worth Reading.

THE FUTURE OF THE EVANGELICAL PARTY. By the REV. B. HERKLOTS. (London: Elliot Stock. 3s. 6d. net.)

Mr. Herklots believes in his Evangelicalism. He is convinced that it has a future, and we are specially interested in his chapter on the relation between Evangelical Churchmanship and Nonconformity. He is not one of those who holds that the Church of England has closer affinities to the Church of Rome than to the Nonconformist Churches. He is too clear-sighted for this obsession that is doing so much harm and is in danger of setting back the spirit of unity. He realises that he and his friends are Anglicans, and are therefore attached to the Church, but they are opposed to sacerdotal ideas, and stand with their Nonconformist brethren for the priesthood of the laity. They believe in spiritual worship, and have no sympathy with "theatricalism" in the House of God. He warmly advocates an extended use at home of the Universal Week of Prayer, and urges that the Week should be kept free from all other engagements. No one reading this book can doubt the Evangelical spirit of its author, and readers will see that he holds the precious truths that are vital to living union with Christ.

ARCHÆOLOGY OF THE OLD TESTAMENT: "Was the Old Testament written in Hebrew?" By EDOUARD NAVILLE, D.C.L., LL.D., F.S.A., in the Library of Historic Theology. (Robert Scott. 5s. net.)

"In rejecting the philological criticism I have endeavoured, to the best of my ability, not to deviate from historical facts. This method has led me to endorse completely the traditional view as to the books of Moses." These words, forming part of M. Naville's conclusion (p. 208), despite his claim that facts govern his acceptance of the Mosaic authorship of the Pentateuch, come so definitely into conflict with the present dominating critical school, that one is compelled to ask the question: Will his book receive a fair reading, or, indeed, any reading at all? The writer has been told that it is incomprehensible to one who has embraced the critical methods of reconstructing the Old Testament, that anyone with any claim to common sense can be, what is somewhat contemptuously styled, "a traditionalist." Such an attitude of mind, explaining the conspiracy of silence which has met the careful examination of critical theories by the late Professor Orr, in his "Problems of the Old Testament," is calculated to engender despair of even the brilliant discoverer of Pithom gaining a hearing for a defence of a position held by Christ and His Apostles. Yet it is to be hoped that there are still some who are sufficiently imbued with the spirit of true science, to be willing to examine a proposition built upon the facts of archæology, albeit they have hitherto thought that the theories of modified Wellhausenism have much to commend them. As Dr. Kyle points out in his "Deciding Voice of the Monuments in Biblical Criticism," even when a theory has proved itself to be a working hypothesis, it does not thereby establish itself as truth; this is especially applicable in the case of Biblical criticism, where the discovery of new facts uniformly conflicts with the hypothesis. It is noteworthy that the men who themselves have laboured in the field of Biblical archæology have found reason to break away from the Wellhausen school of Old Testament criticism.

M. Naville, however, attacks the very sources of that criticism, namely, the philological investigations on which it was originally based. It is true that "Higher Criticism," as its name denotes, has borrowed from other kinds of criticism; yet it is indubitable that the whole apparatus of modern criticism depends upon philological research. M. Naville joins issue not merely with the results of that method of investigation, but with the possibility of applying any philological investigations to the Old Testament Scriptures as we have them. The great discoveries of the Tel-el-Amarna tablets and the Elephantine papyri are the foundations upon which M. Naville builds. His superstructure is startling enough, all the more that it is eminently reasonable. Babylonian Cuneiform tablets compose the only Palestinian literature known to us from long before Moses to a date long after him; the Elephantine papyri show that in the fifth century before Christ Aramaic was the written language of the Jews at that time. Many another subsidiary proof of these statements is carefully introduced by M. Naville. Thence the conclusion is drawn that the Hebrew which has been submitted to such microscopic philological scrutiny by the critics, with such elaborate conclusions as to diverse authorship and editorial modifications, is not the form of the original Scripture, but a translation, or, more correctly, a resetting in another dialect at a period not long anterior to the Christian era.

It cannot be expected that a review should contain a thorough investigation of so momentous a presentation; nor is it fair to the author to pretend to do so in the space

permitted to a review. But it is fair to point out that the mere possibility of such an explanation of the present form of our Old Testament Scriptures might cause any but the blindest prejudice to restore modern critical views to their true position, namely, theories, working hypotheses, not facts. We are all nominally interested in the establishment of truth; like Aristotle, we would claim that truth must be established, even though it means the contradiction of a Plato. Again it must be asked whether there is any devotee of modern criticism, delighting in what he thinks to be the establishment of a view of the Old Testament suited to the evolutionary beliefs of the day, who will so far suspend his judgment as to consider the possibility that he has been delighting in an empty figment of the imagination?

We have noted only M. Naville's main conclusion. It should be mentioned that to lovers of Holy Writ the incidental teaching of the great Egyptologist will be a great pleasure. Indeed, one could wish that M. Naville would produce another volume, to include the side-lights thrown upon the Sacred Narrative contained in this book, and to add thereto "many like words." For though everything is rightly subordinated to the great matter which occasioned the book, each illustration of the point has a value in and for itself. We cannot sufficiently admire the wonderful way in which the Giver of all good things has timed His gift of archæological discoveries so as exactly to coincide with the promulgation of theories which, however unconsciously so far as their authors are concerned, are subversive of reliance upon Holy Scripture, and, which is worse, upon Him who bids us search them for evidence of His claim to be our Saviour.

J. M. WILLOUGHBY.

THE HOLY SPIRIT OF GOD. By W. H. GRIFFITH THOMAS, D.D., Professor of Old Testament Literature and Exegesis, Wycliffe College, Toronto. (Longmans, Green & Co. 6s. net.)

Dr. Griffith Thomas needs no introduction as an author; our readers are well acquainted with him as a writer and teacher on Biblical and spiritual truth of peculiar power and skill. A book on the sacred and momentous subject of the Person and Work of the Holy Spirit is specially timely and needful just now. So many erroneous and harmful theories and statements concerning it are rife, that a thoughtful and comprehensive treatise, such as is here furnished, is a welcome addition to the literature already in our hands in reference to this all-important theme.

The volume consists of lectures delivered on the L. P. Stone Foundation at Princeton Theological Seminary, N.J., U.S.A., 1913, and is divided into four parts, treating on *The Biblical Revelation; The Historical Interpretation; The Theological Formulation;* and *The Modern Application.* It will be seen how complete and thorough are the lines along which the author leads his readers, and how practically helpful his method of treatment is. In the first part will be found a careful analysis of Biblical references. In the second part the enquiry, "how the Christian consciousness has interpreted the Biblical data," is answered by a survey of Church history through the early centuries of the Christian era, the period of the Reformation, and the last three centuries. Summarising this part of his work, Dr. Thomas says: "One thing is certain, that the spiritual power of the Church has always been closely associated with the prominence given to the Person and work of the Holy Spirit, and whenever this has been absent, loss has inevitably followed." In the third part the idea of theology is traced, and the teaching of the creeds and of leaders of religious thought from earliest times is reviewed, the relation of the Holy Spirit, as the Spirit of God, and of Christ, to the Church, the individual, and to the world is critically and clearly considered and shown. In the fourth part, modern problems and recent developments of thought are dealt with, and the reader is skilfully led through many mazy and winding paths of recent speculation; modernism, mysticism, and intellectualism in their bearing on the Spirit and the Word being treated on cautiously but with admirable firmness and faith in Bible facts. As the author says again: "Primitive, full, pure Christianity will only be assured as we rest everything upon the supreme authority of the Divine revelation in Holy Scripture, illuminated, guarded, and developed by the Holy Spirit."

A chapter of "notes" at the end of the volume is of exceptional value, intended as it is to furnish "suggestions for study and references to books in which the questions are more fully considered." Altogether, the book is one for which many will be grateful, and one upon which much rich and abiding blessing must rest.

"THE GLORIES OF THE CROSS." By A. C. DIXON, B.A., D.D. (S. W. Partridge & Co. 3s. 6d. net.)

Dr. Dixon's reputation as a preacher of the Gospel has long been established on the other side of the Atlantic, but is now equally so on this side. His strong faithful Evangelical testimony to the great verities of the Christian faith have made him a power not only in London, but in an ever-widening circle of our British Isles. It is a joy to all lovers of the

old Gospel of the Grace of God to see the Tabernacle occupied by so worthy a successor of the great preacher who for so many years sounded out from that centre the Word of the truth of our salvation. The volume before us is a mine of precious ore, twenty-one chapters full of illuminating teaching on the plan of redemption unfolded in the Holy Scriptures. They are the record of a three weeks' mission held at the Metropolitan Tabernacle during the current year, and form a valuable *répertoire* of doctrinal truth, varied illustration, and practical application. The author, in his preface, expresses the hope that the volume may bear its "testimony to the great truth of Christianity, without which all else is pulseless and powerless." In this hope we share, and in commending the book to our readers, we are quite sure the hope will be abundantly realised.

BACK TO THE BIBLE, THE TRIUMPHS OF TRUTH. By A. C. DIXON, D.D., and others. (S. W. Partridge & Co. 3s. 6d. net.)

The "others" are Drs. Griffith Thomas, Jas. Orr, P. Bettex, Geo. V. Wright, M. G. Kyle, Franklin Johnson, and Professor J. J. Reeve. Such an array of names well known on both sides of the water speaks for itself as to the quality of the matter contained in this volume. For scholarship as well as orthodox teaching no better list of writers could be desired or employed in the work of substantiating Bible truth. The volume forms a powerful antidote to the ill-effects of Higher Criticism so called, and cannot fail to strengthen faith and increase reverent regard for the authority and absolute integrity of the Divine Word. Treating on scientific, archæological, and spiritual aspects of the question, the essays thus brought together form a trustworthy, thought-inspiring, and triumphant vindication of the Bible as a revelation and record given unmistakably by the hand of God Himself. A better book to put in the hands of doubters or searchers after firm ground to stand upon would not be easy to find.

THE ZENANA: OR WOMEN'S WORK IN INDIA. Vol. xx., 1912-13. (Office of the Z.B.M.M., Portugal Street, Kingsway, W.C. 1s. 6d.)

This annual volume not only provides a record of the interesting and important work of the Zenana Bible and Medical Mission in India, it also contains a wealth of information concerning India, and the problems which those working for the evangelisation of its teeming millions, especially its women, are bravely facing. The book is beautifully illustrated, well bound, and attractive generally.

MY CAMEL RIDE FROM SUEZ TO MOUNT SINAI. By ARTHUR W. SUTTON, J.P., F.L.S. (London: J. J. Bennett, Ltd. 15s. net.)

The diary of a traveller in remote parts is interesting at any time, but when the traveller is a keen Bible student, travelling in the footsteps of the Israelites, his diary surpasses ordinary interest and becomes impressive. This is the case with Mr. Sutton's diary of his journey by camel from Suez to Mount Sinai. Simply but well expressed, and beautifully illustrated, the book, as the author tells us in the Introduction, is "the jotting down day by day, or evening by evening, of the happenings of each day, and of the impressions forced upon one by the character of the land we passed through, and of the events which have occurred therein." The diary is enriched by sixty-six full-page illustrations on plate paper from photographs, mostly taken by the author, twelve being beautifully reproduced in colour. There is a helpful Appendix, containing notes on the Exodus of the Israelites, and the difficulties presented by the numbers mentioned in the record of the census taken before Mount Sinai (*cf.* Numbers i. 18 *seq.*, xxvi., &c.). Those who procure and read this book will learn and profit much.

THE BIBLE AND MODERN CRITICISM. By Sir ROBERT ANDERSON, K.C.B. (London: Nisbet & Co. 2s. 6d.)

We have long pleaded for a cheaper edition of this valuable book, and now in this, the seventh edition, we have all that is contained in the larger and more expensive volume, including the Bishop of Durham's "Preface," which closing with the quotation "we are contending for our all," calls attention to, and warmly commends, Sir Robert's reverent and judicial investigation into some of the "assured results" of the Higher Criticism. The book is beautifully produced, and now that it is available for so modest a sum we express the hope that its circulation will be very large.

THE TUTORIAL PRAYER BOOK. Edited by CHAS. NEIL, M.A., and J. M. WILLOUGHBY, D.D. (London: Harrison Trust, 57, Berners Street, W. 3s. 6d.)

Scholarship, spirituality, and sound doctrine combine in this comprehensive volume; its aim, as its title indicates, being to act in the capacity of a private tutor, and the willing and unprejudiced student will under its teaching be well instructed as regards the Evangelical interpretation of our Book of Common Prayer. This, the second edition, corrects minor inaccuracies and introduces some improvements, but without affecting the main teaching of the

first edition. We are glad to know that over 5,000 copies have already been sold and that the book is being widely adopted as a text-book for Ordination candidates. That there has been a measure of public and private criticism evidences the value of the work in its Evangelical mission. The present edition contains an additional article upon the distinctive features of the Irish Book of Common Prayer, written by the Rev. Thos. J. Pulvertaft, whose name and scholarship are well known to readers of EVANGELICAL CHRISTENDOM.

MISSIONARY JOYS IN JAPAN. By PAGET WILKES, B.A. (London: Morgan & Scott, Ltd. 7s. 6d. net.)

A feature of this captivating volume is its illustrations. The publishers have produced similar volumes, but none more beautifully illustrated or impressive than this. The letterpress is in keeping with the illustrations, and those who believe that the *Gospel* is the power of God unto Salvation will find in Mr. Paget Wilkes' vividly written volume a record of how the Gospel is transforming men and women in Japan, which will call forth both praise and prayer and lead to a deeper consecration of heart and life to missionary effort. There is an instructive chapter on "Higher Criticism and Missions," and the Rev. Barclay F. Buxton, who contributes an Introduction, wisely states that the best proof that the Word of God is inspired, and that the Gospel message is Divine, is seen in the fact that lives which have come into touch with both have been transformed.

Other volumes received:—

THE BIBLE REMEMBRANCER. A valuable handbook to the Old and New Testaments. (London: Morgan & Scott, Ltd. 1s. 6d.)

CAROLS ANCIENT AND MODERN; for Christmas and Easter. (London: Morgan & Scott, Ltd. 2s. 6d. net.)

LIFE OF D. L. MOODY. By his Son. Popular edition, 509 pp. (London: Morgan & Scott, Ltd. 2s. 6d. net.)

BY THE EQUATOR'S SNOWY PEAK. By E. May Crawford. (London: C.M.S., Salisbury Square, E.C.) This is a fascinating volume, with a Preface by the Bishop of Mombasa and a foreword by Dr. Eugene Stock. Those interested in the present Ki-ku-yu controversy will find the district and people described.

IN THE YEAR ONE IN THE FAR EAST. By Edith M. E. Baring Gould. (London: Church Missionary Society. 1s. 6d.) A book, as Dr. Eugene Stock says in his Preface, calculated to "help us all to realise the call to sacrifice more keenly and to respond to it more eagerly."

Messrs. Morgan & Scott, Ltd., have also sent us a selection of their Calendars, Motto Cards, and Christmas Cards for 1913-14. These are in keeping with the general artistic merit of the publications issuing from No. 12, Paternoster Buildings; a feature of the selection we have been privileged to see being the impressive presentation of Scripture promise and precept.

THE LIFE AND WORK OF DAVID LIVINGSTONE.—Messrs. W. Butcher & Sons, Ltd., the well-known manufacturers of photographic and lantern apparatus (Camera House, Farringdon Avenue, London), have, by arrangement with the London Missionary Society, produced a beautiful set of 40 lantern slides illustrating the life and work of David Livingstone. The set is contained in a neat carrying case with leather strap, and is accompanied with a descriptive reading, the lecture being suitable for those of all ages, and well worth the modest sum of £1 1s. asked for the slides and reading complete. Those interested in missionary enterprise will do well to place an early order.

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